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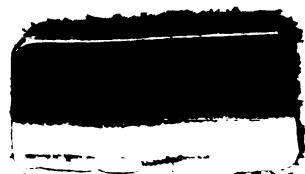
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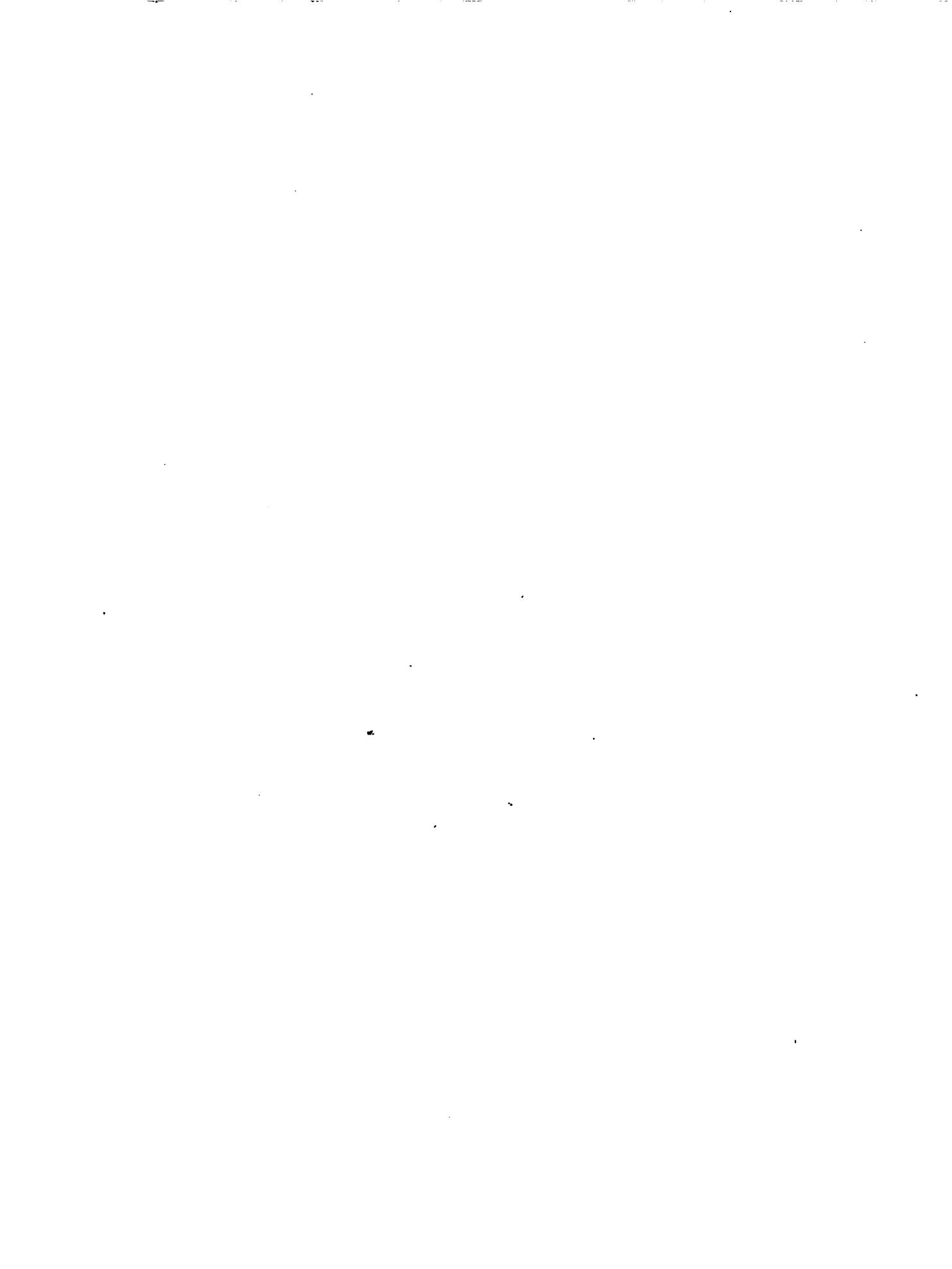
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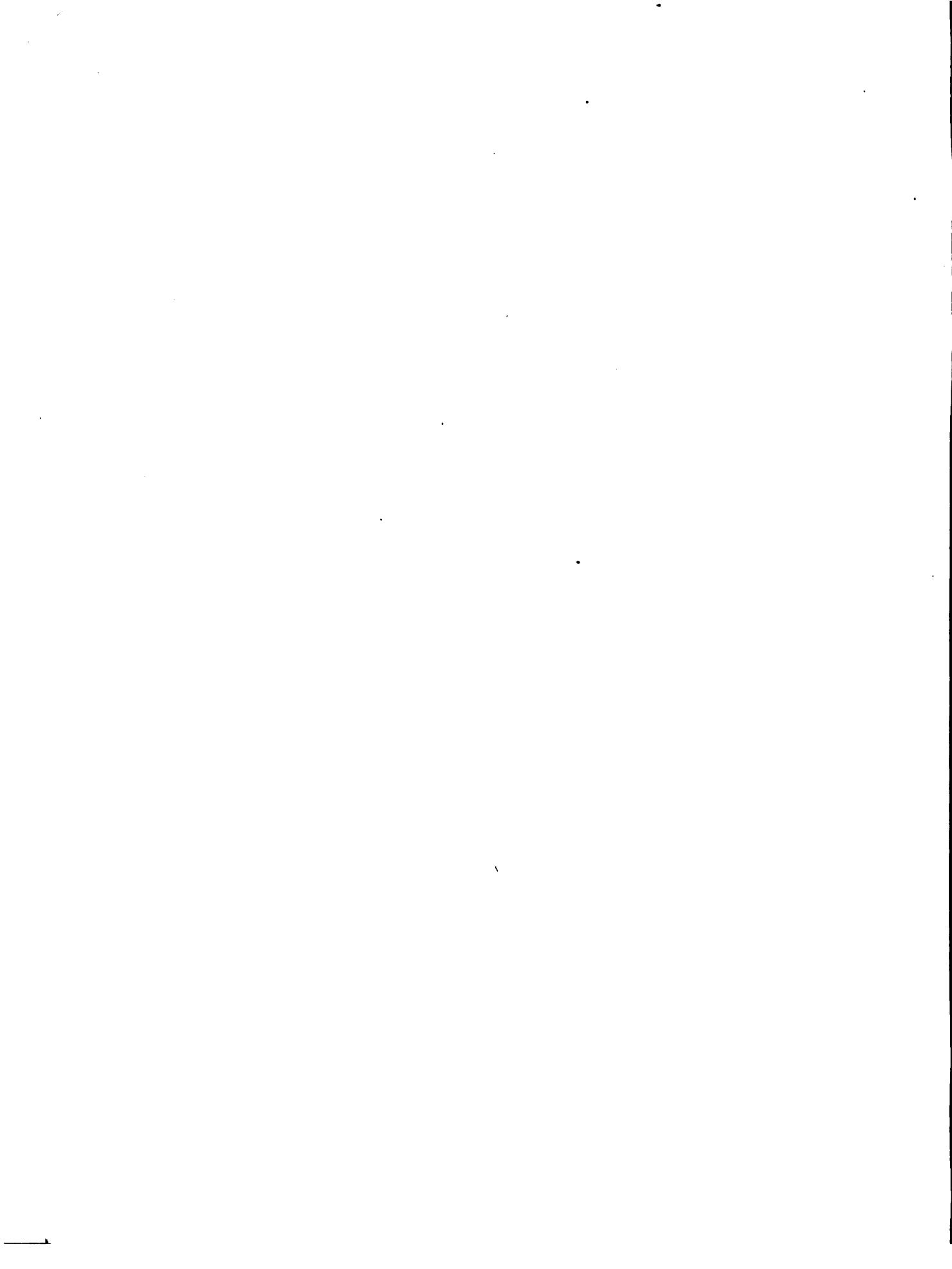
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O B S E R V A T I O N S  
A N D  
I N Q U I R I E S  
R E L A T I N G T O  
V A R I O U S P A R T S O F A N C I E N T H I S T O R Y ;  
C O N T A I N I N G  
D I S S E R T A T I O N S  
O N T H E  
W I N D E U R O C L Y D O N ,  
A N D O N T H E  
I S L A N D M E L I T E ,  
T O G E T H E R W I T H A N  
A C C O U N T O F E G Y P T I N I T S M O S T E A R L Y S T A T E ,  
A N D O F T H E  
S H E P H E R D K I N G S :

W H E R E I N

The T I M E o f t h e i r c o m i n g , t h e P R O V I N C E w h i c h t h e y  
p a r t i c u l a r l y p o s s e s s e d , a n d t o w h i c h t h e I S R A E L I T E S  
a f t e r w a r d s s u c c e d e d , i s e n d e a v o u r e d t o b e s t a t e d .

T h e W h o l e c a l c u l a t e d t o t h r o w L i g h t o n t h e H i s t o r y o f t h a t A n t i e n t  
K i n g d o m , a s w e l l a s o n t h e H i s t o r i e s o f t h e A s s Y R I A N S ,  
C H A L D E A N S , B A B Y L O N I A N S , E D O M I T E S , a n d o t h e r N a t i o n s .

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B y J A C O B B R Y A N T .

---

C A M B R I D G E ,

P r i n t e d b y J . A R C H D E A C O N P r i n t e r t o t h e U N I V E R S I T Y ;  
S o l d b y T . & J . M E R R I L L , i n C a m b r i d g e ; a n d T . P A Y N E , i n C a s t l e - s t r e e t ,  
n e a r t h e M e w s , L o n d o n .

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*Tappan Press, Boston, U.S.A.*

*277  
2-6-1928*

TO

HIS GRACE THE DUKE

OF

MARLBOROUGH.

MY LORD,

I WOULD not presume to introduce the ensuing Treatises to Your Grace's notice, were I not well acquainted with Your love of truth, and Your zeal to obtain it through the most severe investigation. A mind so devoted is the best judge of evidence in every degree, being influenced by a more exquisite taste and discernment, and enriched

a

with

## ii DEDICATION.

with superiour knowledge. It is from this principle, my Lord, that You have been rendered so happy in every rational attainment, and led to an union with virtues the most similiar to Your own. Hence it is, that I am emboldened to lay before Your Grace the following Dissertations, which contain matter of dark and remote enquiry; and are the fruits of that ease and retirement, with which, under Providence, I am blest by Your benevolence and favour. These are the only returns I can make for the many signal instances of Your goodness. Beyond these I have nothing left, but prayers and wishes for You long and intimately to enjoy that happiness, which, like a salutary emanation, You so widely diffuse to others. I shall not attempt to make any display of Your high endowments, and hereditary great qualities. May it be the peculiar happiness of these times never to stand in need of such approved worth and excellence. Let the calm with

D E D I C A T I O N.      iii

with which we are flattered, long continue; that nothing may interfere with Your noble and ingenuous pursuits, nor ruin the happy tendency of Your studies; much less in any degree interrupt Your domestic felicity.

Permit me to subscribe myself with the highest sense of duty and esteem,

My LORD,

Your Grace's

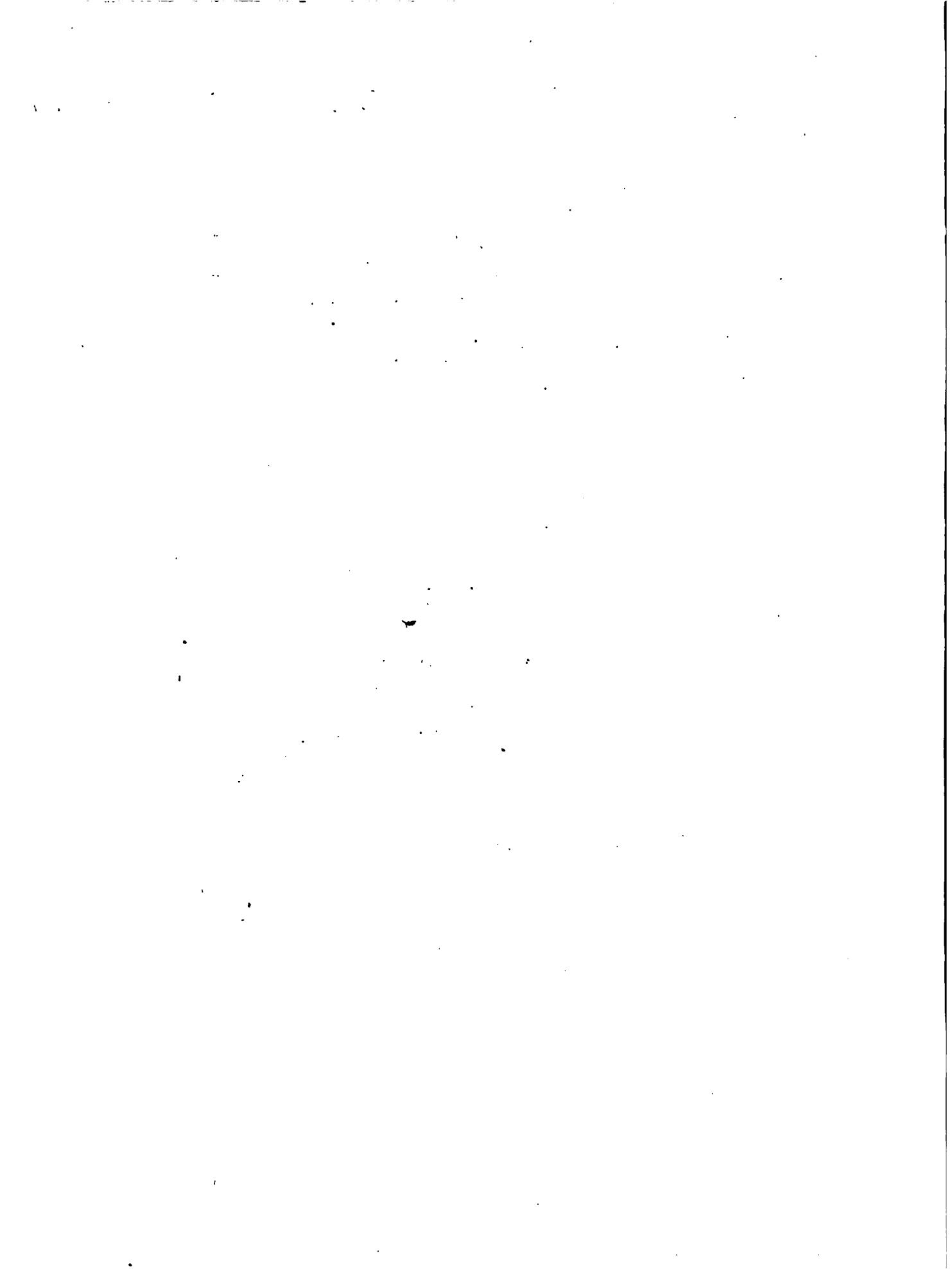
Most faithful

And most obliged

Humble servant,

CYPENHAM,  
MAY 1st. 1767.

JACOB BRYANT.





## E R R A T A.

Pag. 11. Notes, lin. 5. for *Wbeler*, read *Wheler*.  
22. lin. 21. for *are*, read *is*.  
24. lin. 15. for *Melitusa*, read *Melitusſa*.  
37. Notes, lin. penult. for *Sinus*, read *Sinuſ*.  
60. lin. 23. for *tract*, read *track*.  
92. lin. ult. for *Heyman*, read *Heyman*.  
ibid. Notes, lin. 1. for *Heyman*, read *Heyman*.  
96. lin. 21. dele comma after *οροπαληνδων*.  
ibid. lin. 22. dele comma after *διλακ*; place a comma after *τροπανος*.  
109. lin. 30. for *these provinces were*, read *these were the provinces of*.  
110. Notes, lin. penult. for *Lb.* read *Lib.*  
124. lin. 11. for *south*, read *north*.  
130. Notes, lin. 1. for *Lib. 12.* read *De Animalibus. Lib. 12.*  
133. lin. 11. for *as that a man*, read *that a man*.  
134. lin. 9. for *person that*, read *persons who*.  
138. lin. 21. for *Anchialum*, read *Ancharium*.  
144. lin. 12. for *beleagured them*, read *and having beleagured them*.  
ibid. lin. 13. and after, dele and.  
149. lin. 14. for *or so*, read *nor so*.  
158. lin. 22. dele *Herodotus and*.  
172. Notes, lin. 8. for *(Ausqiv)*, read *(Aouqias)*.  
186. Notes, lin. 5. for *now*, read *no*.  
204. Notes, lin. 7. for *βωλα*, read *βωλη*; for *ξξ*, read *ξξ̄*.  
206. Notes, lin. 1. for *Al Soyni*, read *Al Suyū*.  
243. Notes, lin. penult. for *λ*, read *ῳ*.  
246. In the List of Arabian Kings, after *Mardocenes* 45, add *Anon.* 41.  
269. lin. 12. After *to think, that*, add *for a long time*.  
280. lin. 11. after *light and fire*, add *called by the Greeks Koronis*.  
298. lin. 25. for *wigaton*, read *wigator*.

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# T H E P R E F A C E.

THE following treatises have been compiled from observations made in the course of my reading many years ago; which I thought might be of some service, if they were brought under proper arrangement, and illustrated with farther evidence. This, I imagined, would not be attended with any great trouble, as the general outlines were already plan'd in my mind; and the principal materials were prepared. But I did not consider, how very different it

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is,

## P R E F A C E.

is, to be one's self thoroughly persuaded of a truth, and to be able to exhibit the same in such a light, as to obtain the like conviction in others. I was not aware of the many learned men of the highest repute with whom I was to engage: nor the unexpected objections, and variety of opinions (many of them rendered almost sacred by antiquity) with which I was to be opposed. The labour, that has arisen from hence, has been far greater than can be well conceived; and the stating and canvassing these different notions has rendered the work very dry, and unentertaining, and will abridge me of many a reader. I had often observed, that the main cause of failure in those learned writers, was their engaging in schemes too extensive and universal, where each took in hand singly, what required the joint labour of numbers, and which should have been the work of an age. I have therefore confined myself within narrow limits; that I might not be bewildered in too wide a field: yet have not so closely restrained myself as to refuse the pleasure of sometimes expatiating, when a fair opportunity has invited me. The first tract is concerning the Wind mentioned by St. Luke under the name of *Euroclydon*; wherein I endeavour to shew, that the common and accepted reading in the original Greek is the true one.

The

P. R. E. F. A. G. E.

The second is a dissertation on the two islands, *Melite Illyrica*, and *Melite Africana*; in which I take upon me to prove, in opposition both to *Bocchari* and to *Cluver*, and to all the traditions of the Church of *Rome*, that the former was the island, on which the apostle St. *Paul* was shipwrecked. The last, and far largest treatise, contains a partial history of *Egypt* in its earliest state; in which an account is given of the shepherd kings, and of the precise district, which they originally occupied in that country, and to which after their expulsion the children of *Israel* succeeded. In this detail the situation of the land of *Goshen*, as well as of *Zaan*, is stated; and a particular description exhibited of *Ozium* and *Heliopolis*, and of the three provinces, which lay towards the upper point of *Delta*. In the determining the situation of these places, the chief of my geographical labour is expended. Many respectable writers have favoured the world with their opinions upon these subjects; of whom there are some, that I have not had the good fortune to meet with. Among these are the works of *Jablonksi*; and whatever *P. Sicard* may have exhibited to this purpose. M. *D'Anville's* learned treatise did at last reach me; but not till my work had been some months in the press; and the far greater

## P R E F A C E.

part was printed. I have the mortification to find, that I differ from him in many articles. His book however would have been of great use to me in several particulars, which had escaped my notice, and his maps of considerable service. For, however I may be obliged to dissent from him, yet there must necessarily be found matter of great edification in a writer so curious, and so knowing, who takes in a far greater compass than that, which I engage in. Much about the same time I was favoured with a sight of Muller's tracts, intitled \* *Satura Observationum Philologicarum*; wherein are contained many things to my purpose. It is my misfortune likewise to differ from this singularly learned man; but in a point of the greatest consequence we are nearly of the same opinion, I mean, the situation of the *Israelites* in *Egypt*. In respect to M. D'Anville, I am obliged to dissent from him particularly about the situation of one place, which I have made great use of in the following investigation, and upon which a great deal depends. He places

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\* Muller *Satura Observationum Philologicarum*. Lugduni Bat.  
1752.

## P R E F A C E.

*Phacusa* towards the bottom of *Delta* to the east of the *Nile*, in contradiction to the situation which I find was attributed to this place by *P. Sicard*, and which I have likewise given it; *Je suis étonné de voir dans la carte du P. Sicard, une position bien étrange de Phacusa en la remontant jusq' au-dessus de la division du Nil, au sommet du Delta, peu au-dessus de la Babilone d' Egypte* †. But with due deference to his learning and experience, this was the true situation. In reality there were two places of this name ; the one a village, taken notice of by *Strabo*, and situated at the commencement of the great canal under the hill of *Arabia*, and consequently over against the point of *Delta*. The other was a city, the metropolis of a province (if the reading in *Ptolemy* be quite genuine) in situation opposite to the former, standing at the extreme point of *Lower Egypt*, where the *Nile* was first divided. This was in *Delta*, the other to the east without ; yet both in the vicinity of *Babylon*. Of each I shall give an ample description. Many have thought

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† Mémoires sur l'Egypte Ancienne et Moderne, par M. D'Anville de l'Académie Royale à Paris, 1766. p. 107.

that

## P R E F A C E.

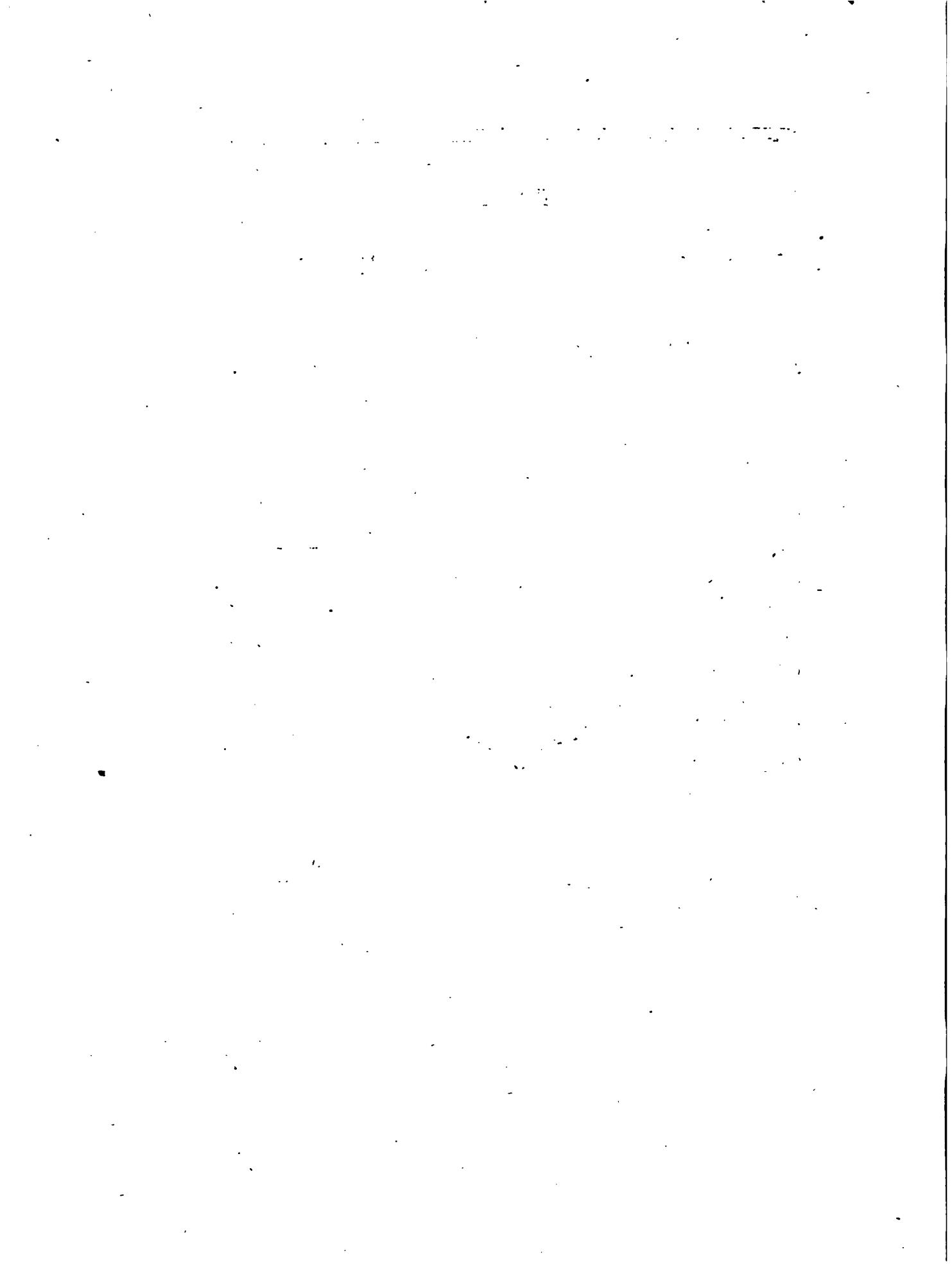
that I should have rendered my work more entertaining, if I had banished all quotations from the text, or at farthest had given the meaning only of what I refer to instead of the original words. But as the whole is matter of close and dark inquiry, I thought it highly requisite, as I proceeded step by step, to bring my authorities immediately under the eye of the reader, that he might see both the propriety and truth of the evidences, to which I appeal, and form a judgment of the inferences, which I make, in order as I produce them.

As I have presumed to point out errors in the works of many eminent writers, I must necessarily suppose that I am liable to similar failures, and must be prepared for a like detection. But I hope that I shall not be found guilty of any dangerous mistakes, such as may affect my argument, and ruin my purpose. I likewise hope that I have no where delivered myself with undue warmth, or severity. There are many authors of whom I have spoken freely, but I believe it needs no apology. In respect to those of real eminence, however I may differ in some particulars, I flatter myself that I have every where paid a due regard to their superior

## P R E F A C E.

superior merit. For I should be guilty of great ingratitude, if I did not upon all occasions render every just acknowledgement to persons, who have laboured so much for the public good: by whose learning I have been greatly enriched, and by whose very errors I have profited.





THE  
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# OF THE W I N D E U R O C L Y D O N.

ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

Κ Ε Φ. κ<sup>ρ</sup>.

**Ω**Σ δε εκρίθη τα αποτλειν ἥμας εις την Ιταλιαν, παρεδίδεν ταν τε  
Παυλον και τινας ἔτερους δεσμωτας ἐκαπονθαρχη, ονοματι: Ιελιω,  
σπειρης Σεβαστης. Επιβαντες δε πλοιω Αδραμυτήνω, μελλοντες 2  
πλειν τις κατα την Αγιαν τοπις, ανηχθημεν, οὐλος συν ἥμιν Αρισταρχος  
Μακεδονος Θεσταλονικεως. Τη τε ἔτερα κατηχθημεν εις Σιδωνα<sup>·</sup> φι: 3  
λανθραστως τε ὁ Ιελιος τω Παυλω χρησαμενος, επετρεψε προς Φιλινς  
πορευθεντα επιμελειας τυχειν. Κακειδεν αναχθεντες ὑπετλευτα- 4  
μεν την Κυπρον, δια το τας ανεμις ειναι ενανθιως. Το, τε πελαγος 5  
το κατα την Κιλικιαν και Παμφυλιαν διαπλευσαντες, κατηλθομεν εις  
Μυρα της Λυκιας. Κάκει εύρων ὁ ἐκαπονθαρχος πλοιον Αλεξανδρινον 6  
πλεον εις την Ιταλιαν, ενεβιβασεν ἥμας εις αυτο. Εν ικαναις δε 7  
ἥμεραις Βραδυπλοντες, και μολις γενομενοι κατα την Κυιδον, μη προσ-  
εωντος ἥμας τη ανεμι, ὑπετλευσαμεν την Κρητην κατα Σαλμωνη<sup>·</sup>  
Μολις τε παραλεγομενοι αυτην, ηλθομεν εις τοπον τινα καλεμενον Κα- 8  
λυς λιμενας, φεγγυς τη πολις Λασπαια. Ικανε δε χρονις διαγενομε- 9  
νει, και ουλος ηδη επισφαλις τη πλοος, δια το και την υησειαν ηδη πα-  
ρεληλυθεναι, παρηνει ὁ Παυλος, Λεγων αυτοις, Ανδρες, Θεωρω ὅτι 10  
μετα οὐβρεως και πολλης ζημιας κ ρον τη Φορτη και τη φλοις, αλλα  
και των ψυχων ἥτων μελλειν εσεσθαι τον πλευ. Ο δε ἐκαπονθαρχος 11  
τω κυβερνητη και τω ναυκληρῳ επειθειο μαλλον η τοις ὑπο τη Παυλω  
λεγομενοις. Ανευθετε δε τη λιμενος ὑπαρχοντος προς παραχειμασιαν, 12  
οι πλεις εθευτο βυλην αναχθηναι κακειθεν, ειπως δυναινη καταντησαν-  
τες εις Φοινικα παραχειμασαι, λιμενα της Κρητης βλεποντα κατα Λιβα  
και κατα Χωρον. Τποπγευσαντος δε Νοτη, δοξαντες της προθεσεως 13

A

κεκρα-

14 κεκραῦθηκεν, οφάντες αισγον παιρελεγούσῳ τῷ Κρητῷ. Μετ' ε πολὺ<sup>1</sup>  
 δὲ εβαλε καὶ αυτῆς αὐεμός τυφωνικος, ὁ καλεμένος Ευροκλιδῶν.  
 15 Συναρπασθενήσ δε τε πλοι, καὶ μηδυσαμένες αυτοφθαλμειν τῷ ανεμῷ,  
 16 επιδούλες εφερομεθα. Νησιον δε τι ὑποδραμοῦντες καλεμένον Κλαυδην,  
 17 μολις ισχυσθαμεν περικρατεῖς γενεσθαι της σκαφης, Ἡν αραντες, βοη-  
 θειαις εχρωντο, ὑποζωνυνθεις το πλοιον· Φοβημενοι τε μη εις την Συρίην  
 18 εκπεσωσι, χαλασσαίες το σκευος, ὥτως εφερούτα. Σφοδρας δε χει-  
 19 μαζομενων ἡμαν, τῇ ἔξης εκβολην εποιεντο· Και τῇ τριτῃ αυτοχειρες  
 20 την σκευην τε πλοιας ερριψαμέν. Μητε δε ἥλις, μητε αερων επιφαι-  
 νοντων επι πλειονας ἡμερας, χειμωνος τε ουκ ολιγα επικειμενα, λοιπον πε-  
 21 ριηρειτο πασα ελπις τε σωζεσθαι ἡμας. Πολλης δε αγιτιας ὑπαρ-  
 χησης, τοτε σαθεις ὁ Παυλος εν μεσω αυτων, ειπεν, Εδει μεν, ω αν-  
 δρες, πειθαρχησαντας μοι, μη αναγεσθαι απο της Κρητης, κερδησαι τε την  
 22 υβριν ταυτην και την ζημιαν. Και ταυν παραινω ύμας ευθυμειν·  
 23 αποβολη γαρ ψυχης καδεμια εσται εξ ὑμων, πλην τε πλοιας. Παρεσπη  
 24 γαρ μοι τη νυκτι ταυτη αγιελος τε Θεος και ειμι, ω και λαζρευω, Λε-  
 γων, Μη Φοβε Παυλε· Καισαρι σε δει παρασηναι· και ιδι, κεχαρισαι  
 25 σοι ὁ Θεος παντας τας πλεουντας μετα σε. Διο ευθυμειτε ανδρες·  
 πισευω γαρ τω Θεω ὅτι ὥτως εσται καθ' ὃν τροπον λελαληται μοι.  
 26 Εις νησον δε τινα δει ἡμας εκπεσειν. Ως δε τεσσαρεσκαιδεκατη νυξ  
 εγενελο, διαφερομενων ἡμων εν τῳ Αδρια, κατα μεσον της νυκτος ὑπε-  
 28 νογν ὁ ναυται προσαγειν τινα αυτοις χωραν· Και βολισαγτες, εύρον  
 οργυιας εικοσι· Βραχυ δε διασησαντες, και παλιν βολισαντες, εύρον ορ-  
 29 γυιας δεκαπεντε. Φοβημενοι τε μηπως εις τραχεις τοπους εκπεισωμεν,  
 εκ πρυμνης ἀψαντες αγκυρας τεσσαρας, ηυχοντο ἡμεραν γενεσθαι.  
 30 Των δε ναυλων ζητανθων φυγειν εκ τη πλοιας, και χαλασσαντων την σκαφην  
 εις την θαλασσαν, προφασει ως εκ πρωρας μελλοντων αγκυρας εκλεινειν,  
 31 Ειπεν ὁ Παυλος τῳ ἐκαλονταιρχῃ και τοις στρατιωταις, Εαν μη ὧτοι  
 32 μεινωσιν εν τῳ πλοιῳ, ὑμεις εσθηνται και δυνασθε. Τοτε οι στρατιωται  
 33 απεκοψαν τα σχοινια της σκαφης, και εισαγαν αυτην εκπεσειν. Αχρι  
 δε και εμελλειν ἡμερας γινεσθαι, παρεκαλεις ὁ Παυλος απαντας μεταλαβειν  
 τροφης, λεγων, Τεσσαρεσκαιδεκατην σημερον ἡμεραν προσδοκωντες, ασι-  
 34 τοι διαθελειτε, μηδεν προσλαβομενοι· Διο παρακαλω ύμας προσλα-  
 βειν τροφης, τυτο γαρ προς της ύμετερας σωθημας υπαρχει· υδενος γαρ  
 ύμων

ὑμῶν θρίξ εἰς τὺς κεφαλῆς πεσεῖται. Εἰπων δὲ ταῦτα, καὶ λαβὼν 35  
αἴλον, ευχαριστήσε τῷ Θεῷ εὐωπίου πάντων, καὶ κλαστὰς ηρξάλο εσθίειν.  
Εὐθυρος δὲ γενομένοι πάντες, καὶ αὐτοὶ προσελαβόντο τροφῆς. Ήμεν 36  
δὲ εἰ τῷ πλοιῷ σὶ πάσαι ψυχαῖ, διακοσιαὶ ἑβδομηκονήσι. Κορε- 38  
σθεντες δὲ τροφῆς, εκκριζόν το πλοιον, εκβαλλομένοι τον σῖτον εἰς τὴν  
θαλασσαν. Ότε δὲ ἡμερα εγενέσθη, τὴν γην σκη επεγνωσκον· κολπον 39  
δὲ τίνα κατενοει εχούσια αἰγιαλον, εις ὃν εβαλευσαντο, ει δύναμισθο, εξωσαι  
το πλοιον. Καὶ τοις αἰγιαρας περιελούσεις ειων εἰς τὴν θαλασσαν, 40  
άμα ανενήσεις τας ζευκῆριας των πηδαλιων· καὶ επαρανήσεις τον αρτεμονα τη  
πηνειον, καλειχον εις τον αιγιαλον. Περιπετονήσεις δὲ εις τοπον δίθα- 41  
λασσον, επωκειλαν την ναυν· καὶ ἡ μεν πρώτη ερεισασα εμεινει ασταλευτος,  
ἡ δὲ πρώτη ελαυνόντω της βασις των κυματων. Των δὲ σραζιωτων 42  
βιλη εγενέσθη ίνα τας δεσμωτας αποκλεινωσι, μη τις εκκολυμβησας δια-  
φυγοι. Ό δὲ ἐκαλονταρχος, βιλομενος διασωσας τον Παυλον, εκωλυ- 43  
σει αυτης τη βιλευμαλος, εκελευσε τε τας δύναμενς κολυμβησαν, απορρι-  
ψαντας πρωτης επι την γην εξεινει. Καὶ της λοιπης, εις μεν επι σα- 44  
νισιν, εις δὲ επι την των απο τη πλοιον. καὶ οὕτως εγενετο παντας δια-  
σωθηναι επι την γην.

## Κ Ε Φ. κη.

**K**AI διασωθεινής, τοτε επεγνωσαν ὅτι Μελιτη ἡ νησος καλειται. Ο, 2  
δε Βαρβαροι παρειχον κ την τυχυσαν φιλανθρωπιαν ἡμιν.

**S**t. Paul, having appealed to the judgmentseat of *Cæsar*,  
is, with several other prisoners, committed to the charge of  
*Julius*, a Roman Centurion, to be transported forthwith to  
*Italy*. As the occurrences were remarkable, and the Apostle  
experienced great deliverances during this voyage, he is very  
particular in the description of it. He does not, however,  
tell us the port he first sailed from: nor is it at all material.  
It is said in the narrative, that they came the next day to  
*Sidon*: from which circumstance it is probable they set out  
from *Ptalmäis*, or, as it was originally called, *Acon*: *Grotius*

is of opinion they went from *Cæsarea*. Weighing from *Sidon* they passed under *Cyprus*, because the wind was contrary; and coasting *Cilicia* and *Pampbylia* they arrived at *Myra* in *Lycia*. Hitherto they had sailed in a ship of *Adramytium*; from which they were now shifted to one of *Alexandria*, that was sailing to *Italy*. And making in many days but a slow progress, and with difficulty getting to the height of *Cnidos*, the wind still continuing unfavourable, they shaped their course south, to the most eastern point of *Crete*, under the promontory *Salmone*: and having hardly weathered that headland, they came to a port called the *Fair Havens*, near the city *Lasea*. Which port not being commodious to winter in, it was thought adviseable to try, if by any means they might attain to *Pbenice*, and there winter. This was likewise a haven of *Crete*, that lay open to the north-west and south-west winds. They accordingly set sail; and had the advantage of a southern breeze, that sprung up, and carried them close under land. But in a short time a turbulent and tempestuous wind beat upon the coast; and that with such fury and violence, that they were not able *αντοφθαλμειν*, to face it: so that, running close under the island *Clauda*, and being obliged to let the ship drive, they overshot the haven *Pbenice*: and, after beating the seas fourteen days at the mercy of the tempest, they found themselves at last in the *Adria*, and were wrecked upon the island *Melita*. This wind is said to have been *ανέμος τυφωνικός*, a typhonic wind or hurricane, and was called by the mariners *Euroclydon*.

This is a short and succinct account of all that is relative to the navigation and journal of the Apostle. In which there are two circumstances that I shall make some remarks upon: the one is the tempestuous Wind before mentioned; the other is the Island, on which they were cast away.

In respect to the Wind, St. *Luke*, Chap. xxvii. §. 14. of the *Acts*, gives this particular account of it—*Μετ' οὐ πολὺ δὲ εβαλε-*

*κατ'*

*κατ' αυτης ανεμος τυφωνικος, ο καλυμένος Ευροκλυδων.* The reason of my taking notice of this passage is, that the *Alexandrine MS.* has a different reading; as has likewise the *Vulgate*, and all the translations from it: which reading is countenanced by many learned men; though there is no reason, that I can see, to admit any alteration. *Bochart, Grotius, and Bentley,* great and respectable names, (not to mention others) are offended at the present reading *Euroklydon*; and think *Euroquilo*, or, as the *Vulgate* has it, *Euroaquilo* to be more agreeable to the truth. Dr. *Bentley* especially, in his excellent remarks upon *Free-thinking*, is very full upon this head. As his criticism is in this place very extraordinary, I will present it to the reader at large; and then subjoin my own reasons for being intirely of a different opinion.

He argues in this wise — “ The wind *Euroclydon* was never heard of but here: it’s compounded of *euros* and *κλυδων*, the wind and the waves; and it seems plain *à priori* from the disparity of those two ideas, that they could not be joined in one compound: nor is there any other example of the like composition. But *Euroquilo*, or, as the vulgar *Latin* here has it, *Euroaquilo* (approved by *Grotius* and others) is so apposite to the context, and to all the circumstances of the place; that it may fairly challenge admittance, as the word of St. *Luke*. ’Tis true, according to *Vitruvius, Seneca, and Pliny*, who make *Eurus* to blow from the winter solstice, and *Aquila* between the summer solstice and the north point; there can be no such wind nor word as *Euroaquilo*: because the *Solanus* or *Apheliotes* from the cardinal point of east comes between them. But *Eurus* is here to be taken, as *Gellius II. 22.* and the *Latin* poets use it, for the middle æquinoctial east, the same as *Solanus*: and then in the table of the twelve winds according to the ancients, between the two cardinal winds *Septentrio* and *Eurus*, there are two at stated distances, *Aquila* and *Kanisias*. The *Latins*

" Latins had no known name for Κακιας: *Quem ab oriente sol-  
stitali excitatum Græci Κακιαν vocant; apud nos sine nomine  
est*, says *Seneca*, *Nat. Quæst.* V. 16. Κακιας therefore blow-  
ing between *Aquilo* and *Eurus*, the *Roman* seamen (for want  
of a specific word) might express the same wind by the  
compound name *Euroaquilo*; in the same analogy as the  
*Greeks* call *Eurovortos* the middle wind between *Eurus* and  
*Notus*; and as you say now south-east and north-east.  
Since therefore we have now found that *Euroaquilo* was the  
*Roman* mariners word for the *Greek* Κακιας; there will soon  
appear a just reason why *St. Luke* calls it *ανέμος τυφωνικός*, a  
tempestuous wind, *vorticiferous*, a whirling wind; for that's  
the peculiar character of Κακιας in those climates; as  
appears from several authors, and from that known pro-  
verbial verse,

" Ἐλκων εἰφ' αὐτον ὡς ὁ Κακιας νεφην..

" So that with submission I think our *Luther*'s and the *Da-  
niel* version have done more right than your *English* to the  
sacred text, by translating it *NORD-OST*, north-east: though  
according to the present compass divided into XXXII, *Euro-  
aquilo* answers nearest to *OST-NORD-OST*, east-north-east:  
which is the very wind that would directly drive the ship  
from *Crete* to the *African Syrtis*, according to the pilot's  
fears, in the 17th verse."

Thus far this learned critic, whose first objection to the common and accepted reading I find to be, that the wind *Euroclydon* was never heard of but here. To this I answer, that I do not think it right to deviate from the original text, and admit of any alteration, merely because a word is new to us. *St. Paul* was in a ship of *Alexandria*, a city that for three centuries had maintained the greatest traffic of any place in the world. As extensive trade always introduces new terms of art, and distinctions not known before; it is very possible for them to have had a name for a wind, that might not be current

rent in *Attica* or the *Peloponnesus*. If then there be any thing uncommon in this appellation, there is no occasion to have recourse to *Gellius*, or fly to the Poets for authority : all may be very right, though not authenticated by them. Several Grecian nations had their particular names for months and festivals ; and they might have their several distinctions for weather and for winds. Had not the *Athenians* their Οψιώναι, Χελιδονιαι, Προδρόμαι, Επησιαι, names not in use at *Alexandria*? why might not the *Alexandrians* in their turn have terms that were unknown at *Athens*? But the Doctor has a strange presumptive notion, that these were *Roman* sailors : and the whole of his argument turns upon it. But this he takes for granted without the least foundation. The mariners were doubtless *Greeks*, that had their particular terms and distinctions, which other countries were not acquainted with. Many winds are not denominated from the point they blow from ; but from their effects and violence. How many species of winds are there at this day taken notice of by sailors, and in common acceptation among those who experience them, that are little known out of the latitude they blow in ! We read of *Levant* winds, *Trade* winds, *Monsoons*, *Cormantines*, *Hermatans*, and a suffocating blast, called a *Bloom*, on the coast of *Guinea* : they have the like scorching wind in *Perſia*, called *Samael*, that comes from the mountains of Sulphur : add to these *Tramontanes*, *Travadoes*, *Tornadoes*, *Pupugaios*, *Summasentas*, *Terrenos*, and the very wind here mentioned, ανέμος τυφωνίκος, which our sailors at this day call a *Tuffoon*. They are not therefore to be looked for on the mariner's card ; nor to be rejected, if they be not in common use and acceptation : for the novelty of a term should not necessarily be an objection to it. The word is uncommon, we grant : but what is it, that we are to substitute in its room ? Another word equally uncommon. Neither *Euroclydon* nor *Euroaquilo* are to be found but in this passage of the *Acts* ; where one is a various reading

to the other. “*Euroclydon*,” says Dr. Bentley, “was never heard of but here:” he acknowledges presently afterwards the same of *Euroaquilo*. Why does he reject one reading for being singular, and admit another that is liable to the same objection? what is it that determines his choice?

It seems, “*Euroclydon* is an odd compound, being made up of εὐρεσ and κλυδων, wind and waves: and it appears plainly à priori from the disparity of those two ideas, that they could not be joined in one; nor is there another example of the like composition.” For my part, I can see no more disparity here, than I do in any other compounds; such as γεωργος, χειροργος, κερκοπιθηκος, ναυπηγος &c: no more inconsistency between wind and water, than between mill and water, wind and mill, land and water, &c, &c: from whence we have windmill, watermill, windsail; and, though a modern, yet a just compound, the *English* adjective, *Terraqueous*. Add to these words of an exact analogy, seabreeze, landbreeze, landgate, seagate, watergate. In all composition of this nature, where there are two substantives, there is ever a verb understood, that connects the two terms: nor can there be any more impropriety in blending wind with water in *Euroclydon*, than in joining wind with wind in *Euroaquilo*. It is true, I should have taken the word *Euroclydon* to have signified an eastern swell, or a deep sea from the east: but, as the sacred writer tells us it was the name of a wind, it certainly implies a wind that makes such a swell from the east; i. e. when taken out of composition, Ευρος κλυδων, an east wind that causes a deep sea or vast inundation.

Thus much to make this reading feazable. But, were it otherwise, what would you substitute in it’s room? *Euroaquilo*, say the patrons of the *Vulgate*. But there was no such wind: and, had there been such a one, yet it could not be that specified here; as I will abundantly prove hereafter.

In the first place, there never was, nor could be, such a wind.

wind as *Euroquilo*. The learned writer, whose opinion I am controverting, takes uncommon pains to remove *Eurus* from the point where it is ever stationed, in order to compound it with a wind that it is really incompatible with. And how does he effect it? by means the most extraordinary: no less than by making *Gellius* and the *Latin* poets, whose authority he does not produce, the best judges to determine the establishment of the *Greek* winds, in contradiction to the *Greeks* themselves: all which labour is undertaken to introduce a reading as new and uncommon as that which he repudiates. And, in making use of *Roman* authority, he confessedly sets aside the evidence of the best and most respectable writers; and finds his opinion on the report of a single person, who will at last turn out a confused and a second-hand voucher. But let us attend to his words—“ ‘Tis true, “ according to *Vitruvius, Seneca, Pliny*,” (he might have added *Varro, Columella*, and of the *Greeks*, who were the best judges, *Aristotle, Timotheus, Bio, Posidonius, Strabo, &c.*) according to the opinion of these, “ there could be no such “ wind, nor word, as *Euroquilo*: but *Eurus* is here to be “ taken, as *Gellius II. 22.* and the *Latin* poets use it, for the “ middle æquinoctial east.”—As to the poets, he does not produce their evidence; nor is it worth producing, they write always so indeterminately,<sup>1</sup> and with such a latitude. The whole of the argument then rests upon *Gellius*: let us turn to him, and hear what he says.

He

• *Ovid* says,*Eurus ad Auroram Nabathæaque regna recepit. Metam. i. 61.*That's not much amis—*Virgil* places it in the vicinity of the north-pole—*Septem subiecta Trioni**Gens effrena virum Ripaeo tunditur Euro. Geor. 3. 381.*

Can Dr. *Bentley* imagine that pilots and mariners were guided by such authorities? To speak the truth, *Virgil* means by *Eurus* the wind in general; just as he uses *dura filix* for any hard rock, *quercus* and *ilex* for any timber. Where he speaks of *Eurus* as infesting the climate, he just before mentioned the *Caurus* blowing—*Semper biems, semper spirantes frigora Cauri.* The *Caurus* and *Eurus* are winds diametrically opposite.

B

He tells us nothing of himself, but only—*Favorinus ita fabulatus est*—Being at dinner with one *Favorinus*, that person discoursed at large about the winds, and ran counter to the opinions of the best writers that preceded him. Among other things that he determined, was the place of the wind *Eurus*; which, as far as we can understand him, he would fain remove from the eastern winter solstice, and make it the same as the *Solanus* and Αφηλιωτης: that is, instead of the south-east, he would place it in the eastern *Equinoctial* point.<sup>2</sup> But this *Favorinus* is not of sufficient consequence to be opposed singly to the group of illustrious writers before mentioned. He was a Sophist; and does not in the present affair acquit himself with proper precision. The words of his commentator upon this very passage will give one a just idea what his authority merits: *Intricatè hic loquitur Favorinus; et dubito an seipsum intellexerit; vel per Eurum Euronotum sive Vulturnum denotaverit. Sed quid commune Vulturno cum Aquilone? &c.* Thus all this laboured evidence vanishes in smoke; and it is the real opinion of his Scholiast, that the Sophist did not understand himself, any more than

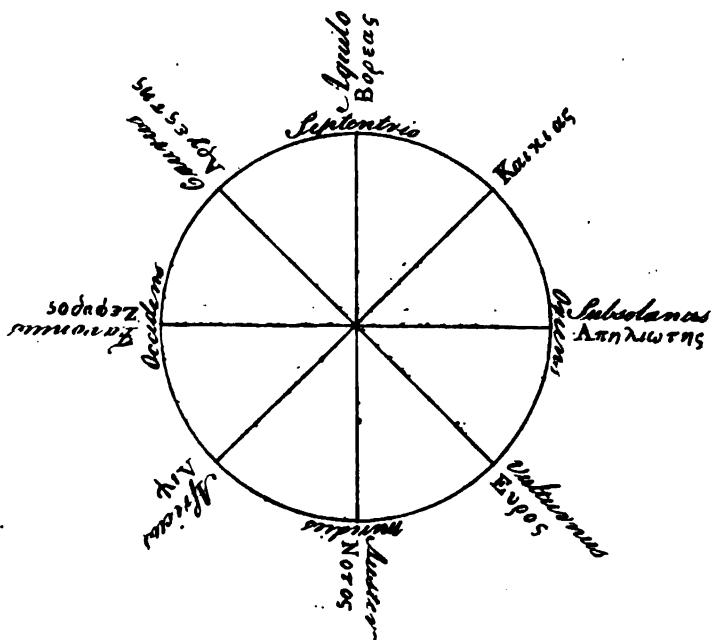
<sup>2</sup> *Qui ventus igitur ab Oriente verno, id est, æquinoctiali venit, nominatur Eurus — is alio quoque à Græcis nomine απηλιωτης, à Romanis nauticis Subsolanus cognominatur.* Aul. Gell. Lug. Bat. 1666. p. 160. *Caurus — adversus Aquilonem flat.* Favonius — *adversus Eurum flat.* p. 161. *Iapygem — eum esse propemodum Caurum existimo — videtur adversus Eurum flare.* pag. 163.

The whole of this dissertation in *Aulus Gellius* is a burlesque upon criticism; the chief speaker being so confused and inconsistent. Towards the close *Favorinus* tells us, that he was very near giving a long detail of all the winds that blow; “for really,” says he, “I have taken “a cup too much,—*quia paulo plus abbibi*: but it is not fair to have all “the conversation to one’s self.” What makes it more ridiculous, is that *Gellius* assures us, all this was uttered with great elegance of words, and with peculiar grace and address in the delivery — What signify grace and elegance, without perspicuity and precision? *Hæc nobis Favorinus in eo quo dixi tempore apud mensam suam summa cum elegantia verborum totiusque sermonis comitate atque gratia denarravit.* p. 165. Lib. 2. 22.

than he is understood of others.—<sup>3</sup> So much for *Favorinus fabulator*.

Another reason for my rejecting this reading of the *Vulgate* is the terms it is compounded of. For, if the etymology of *Euroclydon*

<sup>3</sup> Who could imagine, there would ever be any controversy about the particular stations of the Greek winds, as long as the Octagon temple of *Andronicus Cyrrhestes* at *Athens*, commonly called the *Temple of the Winds*, was in being? It is intire, and has been described by Sir George Wheeler and *Spon*. It has since been delineated at large by *Mons. Le Roy*, and still more accurately by Mr. *Stuart*. *Vitruvius* and *Varro* quote its authority.



Agreeable to this is the determination of *Dionyphus Uticensis* in his description of the Grecian winds. Από των τεσσαρων κλίματων τεσσαρες αυθεντικοι πνευσιν ανεμοι, ὁ Απηλιωτης, και ὁ ΖεΦυρος, και ὁ Βορεας, και ὁ Νοτος. Ο μεν ον Απηλιωτης απο ανατολικη κεντρα Φερομενος εχει παραπνεοντας αυτον τον Ευρον, και τον Καικιαν, κ. τ. λ. *Geopon.* Edit. *Cantab.* p. 16.—In like manner *Vitruvius*—*Inter Solanum et Austrum.*—*Eurus.* Lib. 1. Cap. 6.

*Euroclydon* is unsatisfactory to *Grotius*, *Liphensis* and *Bochart*; that of *Euroaquilo* may be equally so to others. Those learned men seem to me to have proceeded on a wrong principle: for they think, as the Greeks compounded the two winds *Eurus* and *Notus*, and formed a third that was a medium to the extremes; so *Eurus* and *Aquilo* might have been blended in the same manner, and a third called *Euroaquilo* have been constituted from them. But they do not sufficiently consider that in the former case the Greeks joined together two winds of Greek original; in doing which there was no impropriety: but there is a manifest impropriety in the latter case, where a Greek and a Roman wind are unnaturally combined: for *Eurus* is a Greek name, *Aquilo* a Roman; and they are for that reason incompatible, and inconsistent with each other. It is true, *Seneca* does say in his pointed and witty manner, that both *Eurus* and *Zephyrus* were in his time admitted into the Roman language:<sup>4</sup> *Eurus jam civitate donatus est, et nostro sermoni non tanquam alienus intervenit*; “*Eurus* has had at last “the freedom of the city presented him, and no more passes “among us as a foreigner.” *Favonium—Zephyrum esse dicent tibi, etiam qui græcè nesciunt loqui*; “even those that cannot “speak Greek will tell you that *Zephyrus* is the same as *Favonius*.” From whence we may gather that these words were in some degree admitted at *Rome* among people of rank and letters: but, if the author means that they were become the current language of the *Romans*, he expresses himself in a very lax manner. *Pliny* himself makes use of this word more than once; yet tells us <sup>5</sup>very expressly that for *Eurus* the *Romans* had *Vulturnus*, for *Boreas* they used *Aquilo*—and he lived after

*Ab Oriente æquinoctiali Subsolanus; ab Oriente brumali Vulturnus: illum Apelioten, bunc Eurum Græci appellant.* Plin. Hist. Nat. Lib. 2. Cap. 47. Edit. Harduin.

<sup>4</sup> Nat. Quæst. Lib. 5. Cap. 16.

<sup>5</sup> Hist. Nat. Lib. 18. Cap. 34. Edit. Harduin.

after *Seneca*. For it does not follow, because a word is in vogue within the verge of the court, or in use with the learned, that it is <sup>6</sup>immediately in general acceptation. Sea-faring people keep long to their own terms : pilots and mariners come but late into the fashion. But, as this may be matter of uncertainty, let us abide by *Seneca*, where he speaks fully to the purpose; which he does, when he proves there was no such wind as *Euroaquilo*, by saying, the wind that answered to *Kairias*; had among the *Romans* no name.

And here I cannot but take notice of the strangest inference that, I believe, was ever made. The words of *Seneca* I have mentioned before—*Quem Græci Kairias vocant, apud nos sine nomine est.* As this writer was contemporary with St. *Paul*, one would think his testimony decisive; and might naturally expect it to be used to prove there was no such word in the language. But Dr. *Bentley* makes quite a different inference —“ As the *Roman* seamen had no specific word, they probably might express it by the compound *Euroaquilo* ;” and he afterwards tells you he found that they did so: all which, stript of its specific distinction, amounts in plain *English* to this—Since *Seneca* assures us the *Romans* had no name for this wind, the *Roman* sailors must for that very reason have had one : which distinction between the *Romans* and *Roman* sailors is truly curious.<sup>7</sup> This is the first time, I believe, a writer’s authority is used to contradict his own testimony ; and a supposition

<sup>6</sup> We have many instances of this in *French* words, that are used by people of rank, and adopted into the *English* language, which the commonalty are not acquainted with. I dare say, the wind *Eurus* was no more in use among the *Roman* sailors, than the *Levant* or *Ponent* are among the *British*.

<sup>7</sup> The process of this investigation is worth attending to. The scope of Dr. *Bentley*’s argument is this—*Seneca* assures us that the *Romans* had no name for this *Greek* wind; consequently the *Roman* sailors had none: as the *Roman* sailors had no name for it, they probably invented one; and hence we find they had one. To all which I subjoin, to complete

position inferred from positive evidence to the contrary. As *Seneca* and *Pliny* were both of them philosophers, and wrote particularly on this subject; it cannot be supposed that they could be ignorant of a circumstance of this nature.

I have already observed, that, through the whole course of Dr. *Bentley's* reasoning, the mariners are supposed to be *Romans*. This is without any hesitation taken for granted; though there is not the least show of evidence to countenance the opinion. Are we to imagine, because the *Romans* conquered all the world, that they navigated every ship upon the seas? The Evangelist does not tell us, that this was an *Italian* ship coming from *Alexandria*; but an *Alexandrine* ship going to *Italy*. It is therefore wonderful that *Cluver*, *Bochart*, *Grotius*, and, I believe, every writer upon the subject, should overlook this circumstance, that entirely subverts their hypothesis. There is not the least reason to imagine that the mariners were from *Italy*. *Alexandrine* ships were navigated by people of *Alexandria*; as appears by a ship from that place, which *Lucian* in a serious *Platonic*<sup>8</sup> dialogue gives a very particular account of. It set out from the *Pharos* laden with corn; and was to bring back in return the amount of twelve *Attic* talents to the owner. Had the crew been *Romans*, it could not but have been mentioned. From the name of the pilot, and the conversation held in the *Piræus* by the *Athenians* with the master of the ship, and indiscriminately with the sailors, it is plain they had the same language, and consequently were *Greeks* of *Alexandria*. It is observable the name of the ship was the *Ips*; and it had the image of that goddess on the prow.

There

plete the argument; as the *Roman* sailors had a name for it, certainly the *Romans* had. Thus you may, by this subtle way of reasoning, prove that the *Romans*, at one and the same time, had and had not a name for the thing in dispute.

<sup>8</sup> Πλοιον τη Ευχαι.

There are many other accounts of *Alexandrine* ships, that will prove what I maintain. Various authors speak of them, particularly <sup>9</sup>*Cicero*, <sup>1</sup>*Suetonius*, <sup>2</sup>*Seneca*, <sup>3</sup>*Strabo*. As the trade they carried on was immense, and at the same time is a circumstance closely connected with my subject; I hope the reader will excuse me, if I dwell a little upon this head, and lay the nature and proceſs of this navigation before him. Their chief commodity was corn, which they exported annually for *Italy* to a great amount. This was a freight of such consequence, that many laws were enacted under different emperors for it's regulation and dispatch. The mariners particularly were under great restrictions, <sup>4</sup>being obliged to use their utmost diligence; and were liable to a capital punishment, if they unnecessarily went out of their course.<sup>5</sup> The magistrates and commissaries on shore suffered a total confiscation of their estates, if they were convicted of mismanagement.<sup>6</sup> In short, no delay was allowed: for imperial *Rome*, the mistress of nations and pride of the universe, was often in want of bread. No city suffered at times greater scarcity: nor was there any gratuity to the people more acceptable than a donative of corn. For this reason *Augustus*, when he reduced *Egypt* into the form of a province, opened the canals of the *Nile*, that had been obstructed and spoiled; and exacted by way of tribute a certain portion of wheat, to be annually ſent to *Italy*. The amount of this impost was incredibly great. If we may credit *Aurelius Victor*,<sup>7</sup> it was no less than twenty millions of *Roman Modii*: *bujus (Augusti scil.) tempore ex Aegypto urbi annua ducenties centena millia frumenti inferebantur*; which in

our

<sup>9</sup> *Orat. pro Rab. Post.* 14.

<sup>1</sup> In *Augusto & Nerone*.

<sup>2</sup> *Senec. Epift.* 77.

<sup>3</sup> *Lib. 5. item Lib. 17.*

<sup>4</sup> *Cod. L. XI. Tit. 1. 6.*

<sup>5</sup> *L. 7. C. de Naviculariis.*

<sup>6</sup> *L. 8. C.—L. 4. C.*

<sup>7</sup> *Epitome de Vitâ et Moribus Imp. Roman.*

our measure is above one hundred and sixty thousand tun :<sup>8</sup> an amazing quantity, yet only one third of what was raised from the *African* provinces. This was originally brought over in ships<sup>9</sup> of great burden; that, at the same time, imported drugs, spices, silk, tapestry, glass,<sup>1</sup> in short all the produce and merchandise of the east. They generally set out together, forming a large fleet called *Commeatus Alexandrinus*, and made use of *Puteoli*<sup>2</sup> for an harbour; drawing, I imagine, too much water for the *Tiber*. Before them went some light frigates, called *Præcursoræ* and *Tabellariæ*, to give notice of their approach. They were always so welcome on account of their freight,

<sup>8</sup> The English gallon by a statute of *Henry VII.* was to be eight pounds: consequently the peck sixteen; to which the *Roman* modius was equivalent, or rather somewhat more. Now 20000000 *Roman* modii or pecks  $\times$  16 = 32000000 pounds *Troy*. Which 32000000 divided by 2000 the number of pounds in a tun give 160000, the amount in tunnage of this importation from *Egypt*.

The import of corn then from *Egypt* annually was 160000 tun; which at times must have amounted to no less than a million sterling. This was the consumption at *Rome* in three months; being one third only of the corn supplied from *Afric*, besides what came from *Sicily* and other places. *Arbuthnot* on Weights and Measures. p. 88. and 121.

This will appear less extraordinary, when we are told that *Ptolemy Philadelphus* raised every year from the same country of *Egypt* three times this quantity; as appears from St. *Jerome* on the ninth chapter of *Daniel*.

<sup>9</sup> The ship mentioned by *Lucian* was 180 feet long, 60 wide, and about 44 feet from the upper deck to the keel. The *Soleil Royal* is in length 182, 48 broad, and, if I mistake not, about 44 deep. The *Royal George* of 100 guns from the extreme part of the figure at the head to the taffarel is

	feet inches
Length of the lower deck	212 9
Extreme breadth	178 0
Depth in the hold	51 0
Height from the bottom of the keel to the waist	21 6
Height from the bottom of the keel to the taffarel	45 6
Burthen in tuns	61 6
	2000

In the computation and measurement of the *Alexandrine* ship I allow 1 foot and half to a cubit.

<sup>1</sup> Mart. Lib. 12. Epigr. 74.

<sup>2</sup> Senec. Epist. 77.

freight, that they had the privilege of entering the harbour with their *supparum* or topsail displayed: an honour no other foreign ships were allowed. *Puteoli* was in those times the great emporium of *Italy*: and it's mole is represented as a wonderful structure; being founded on stone piles, that were formed of a particular cement which hardened in the water; and taking in a mighty circumference, so that a large navy might ride securely within it's barrier. *Strabo*, speaking of these fleets,<sup>3</sup> takes notice that, in respect to *Italy*, the imports and exports were very different. "The ships came, he says, " slow and deep laden; but returned home light and nimble."

*Γνοιη δ' αὐτοὺς τοῖς εἰς τὴν Αλεξανδρείαν καὶ τὴν Δικαιαρχίαν γενομένος, ὅπου ταῖς ὀλκαδαῖς εἰς τὴν καταπλωήν, καὶ εἰς ταῖς αναγυγαῖς, ὅπου βαρυτεροὶ τε καὶ πυροφόροι δεύρο κάψιστε πλεούσιν.* From this account we may, I think, be assured of the country that these ships are to be referred to. They came to *Italy*, as it were to a mart; but *Egypt* was their retreat and home. There was a *Pbaros* or lighthouse near *Puteoli*, towards the building and repairing of which the *Alexandrine* ships paid a toll in common with other foreign vessels. There is an<sup>4</sup> inscription extant to that purpose. This *Pbaros*, I imagine, was situated in the island *Capreae*; the same that was thrown down by an earthquake just before<sup>5</sup> the death of *Tiberius*, and was afterwards rebuilt. It is alluded to by *Statius* in speaking of this coast;

*6 Teleboumque domos, trepidis ubi dulcia nautis  
Lumina noctivagæ tollit Pbaros æmula lunæ.*

There is another inscription mentioned by *Grævius*, that is a further confirmation of what I have been maintaining. It contains the wishes of some *Alexandrine* commanders for the health and long life of the emperor *Commodus*:

TНЕР

<sup>3</sup> Vol. 2. pag. 1142. Edit. Amstel. 1707.

<sup>4</sup> Gruter.

<sup>5</sup> Sueton. in Tiberio. c. 74.

<sup>6</sup> Sylv. Lib. 3. ad Claudiam Uxorem. Vers. 100.

ΤΙΠΕΡ ΣΩΤΗΡΙΑΣ ΚΑΙ ΔΙΑΜΟΝΗΣ  
 ΤΟΥ ΚΥΡΙΟΥ ΑΥΤΟΚΡΑΤΟΡΟΣ  
 ΚΟΜΜΟΔΟΥ ΣΕΒΑΣΤΟΥ  
 ΟΙ ΝΑΤΚΛΗΡΟΙ ΤΟΥ ΠΟΡΕΤΤΙΚΟΥ  
 ΑΛΕΞΑΝΔΡΙΝΟΥ ΣΤΟΛΟΥ.<sup>7</sup>

This inscription being in *Greek* seems to indicate, that those who composed it were of that nation. If these officers had been *Romans*, they would have paid this compliment to their emperor in their native language.

I thought it would not be unentertaining to the reader to have this short history of the trade of *Alexandria* laid before him: which I have been pretty full in describing; as it is much to the present purpose, and of some consequence in respect to a subsequent inquiry. We may learn from many particulars here mentioned the true country of the persons who navigated the Apostle's ship. They came from the same place with those specified above, and on the same errand, to carry corn to *Italy*; but whether on a publick or a private account, is uncertain. It is probable, they set out with the grand fleet, but were very early separated by stress of weather: which was perhaps the reason of their meeting with another ship afterwards from the same port; that had undergone the like disaster, and lost its passage. It is sufficient, that every circumstance evinces, they were *Greeks* of *Alexandria*: they had therefore a name for this wind; and cannot be supposed to have unnecessarily adopted one of a foreign manufacture, one too of so barbarous a construction.<sup>8</sup>

But

<sup>7</sup> There is something particular in the original form of the letters, that this inscription is composed of. It is at *Rome* in the *Belvedere*; and it seems to be carefully copied by *Jof. Scaliger* in his animadversions on *Euseb. Chron.* p. 119.

<sup>8</sup> *Lucian* plainly intimates that the principal person was a *Grecian*, and paints him very particularly. And here I cannot but take notice of a great oversight in historians; who, in their descriptions of nations, sit down

But what occasion is there for going these lengths to prove the impropriety of this word, which, at first sight, is manifest from the context. Dr. Bentley insists that the *Vulgate* and *Alexandrine* reading is the true one. Let us for once allow it, and attend to the consequence. *Euroaquilo* is then to be inserted

down contented with giving us the battles, confederacies, and achievements, that are in common to people of every denomination and climate: but the strong national outlines and constitutional marks they forget to exhibit. Now we are pleased, when we are made acquainted with the particular turn of mind and disposition of any nation: and are glad to proceed farther, and to survey the personal distinctions and characteristics; and to have the dress, air, and habit, as it were in a picture, presented before us. In the passage alluded to above, *Lucian* gives us such a picture of a Greek of *Alexandria*. He describes him as issuing out of his apartments in the ship, neatly dressed, and making a gay appearance; having his hair combed back, and tied with great exactness according to the fashion of his country. But when this trim personage comes to be more nearly examined, and compared with a native *Albanian*; he falls infinitely short in the opinion of those who behold him; as *Lycinus*, one of the interlocutors, witnesseth — Καὶ μην τὸ παντὸν καλός, οὐ Σαμιώτερος, ὃ μειρακιστος εδοξε μοι — οὗτος γαρ, προς τῷ μελαγχρίς είναι, καὶ προχειλος εγένετο, καὶ λεπτος αγῶν τοιν σκελοιν· καὶ εφέρετο επιστροφμένον τι καὶ συνεχες καὶ επιτροχον, Ἐλληνιστή μεν, εἰ τὸ πατριον δε τῷ ψοφῷ καὶ τῷ της φωνῆς τον. We have here the national marks of this person strongly delineated. He seems to have been a *Mestizo*: his countenance being deeply bronzed; his lips protuberant; his legs dry and thin; and the tone of his voice foreign, and his manner of speaking somewhat inarticulate and hasty. In short, we see here a *Greek* insensibly verging towards an *Ethiopian*. Many people think the *Negroes* are a distinct species from the rest of mankind: but I do not perceive any reason for such a notion. Who can doubt, that sees a *Greek* thus sunk into an *Egyptian*, but that an *Egyptian* by degrees may degenerate to a *Caffre*?

There is a passage in *Plautus*, that will always be acceptable on the same account as the foregoing. It is in the *Pænulus*, Act. 5. Sc. 2. where the author gives us a general idea of the *Carthaginian* women from *Giddene me*, a native of those parts. *Hanno* had been inquiring what was the make and figure of a particular person — *Han. Sed earum Nutrix, quā sit facie, mibi expedi.* *Milprio* answers — *Staturā bāud magnā, corpore aquilo — Specie venuſā, ore parvo, atque oculis pernigris.* Making allowance for the times, one would imagine he was describing some beautiful Moor of *Andalusia* or *Grenada*. If the accounts transmitted to us are true, these original marks were not erased when the *Moriscoes* left *Spain*: and the *Saracen* blood must have been deeply tinctured with the *Punic*.

serted in the table of *Roman* winds, and to answer to the *Cœcias* of the *Greeks*. In consequence of this, St. *Luke* is made to say, μετ' οὐ πόλυ δὲ εβαλε κατ' αυτης ανέμος τυφωνικος, ἐκαλυμμένος Ευρακυλων; that there came upon them a violent typhonic wind, called *Euroaquila*. I would only ask what is the meaning of *Euroakylaw*? It is said to be an ENE; or, in round terms, a north-east wind—Construe it so, and see what sense can be made of it—"In a short time there beat upon it a typhonic wind called a north-east," or a hurricane, or a violent storm, or what you please, called a north-east wind. Try every way, and you will still be disappointed. Here is an extraordinary circumstance mentioned; and you expect it to be called by a particular appellation: but you meet with nothing satisfactory: the *species* is denominated by the *genus*, a retrograde way of determination; and the name<sup>9</sup> that should discriminate affords not the distinction required. *Euroaquila* is a stationed wind; and may be referred to as a general point for all winds that blow in that direction, taking in all from the slightest breeze to the strongest gale. This typhonic wind is mentioned as a species; and therefore cannot be denominated by a general term: because a general denomination does not specify nor distinguish. If a writer informs us that, on the coast of *Malabar*, they have a *Monsoon* called a south-west; how does this particularize or explain? The converse, indeed, affords a proper distinction; they have a south-west wind called a *Monsoon*: the other is false: for the south-west is not a species of periodical wind, and consequently cannot be the specific name of one. There is a fallacy in the usage of this word, that at first is not so apparent: as long as it occurs in its original foreign garb *Euroakylaw*, it is more easily taken for the specific name of this typhonic wind; being an unusual term, and seemingly not unapplicable to an uncommon subject. Strip it

<sup>9</sup> We define things by general terms; but they are called by specific and particular ones.

it of it's primitive dress; that is, call it plain north-east, and refer it to the table of the winds, or it's place in the heavens: the fallacy then ceases, and the misapplication appears. It is curious to see the embarrassment of the first translators of the New Testament into *English* about this passage, *ventus Typhonius, qui vocatur Euroaquoilo*. *Tyndale*<sup>1</sup> and his followers sacrifice the letter to the sense, and call “it a flawe of wind out “of the north-east;” taking no notice of the words, *qui vocatur*: —*but anone after there arose agaynst their purpose a flawe of wynde out of the north-east*. On the other hand *Myles Coverdale*,<sup>2</sup> *Bonner*, and others choose to abide by the letter, and so run into an absurdity. They translate it, *a flaw of wind which is called the north-east*. And *Hollybush, a tempestuous wind, which is called north-east*. But the translators afterwards, seeing this dilemma, had recourse to the original *Greek*; and remedied the difficulty by inserting the true reading.

But on the other hand, it is to be observed that the word *Euroclydon* is not attended with these improprieties: and though, by setting aside the former reading, this may seem sufficiently authenticated; yet I think it may be further proved to be the true reading from the tenour of the text—*μετ' απολυ δε εβαλε κατ' αυτης ανερος τυφωνικος*: “not long after there “beat upon it,” says our translation indefinitely—beat upon what? certainly, *κατα νησον*, upon the island *Crete*; under which they ran; for this is the last thing mentioned, that it can be referred to: “there beat upon the island a tempestuous wind “called *Euroclydon*.” Now, without doubt, when a storm comes upon a place, it must beat upon it, let it come from any point

<sup>1</sup> See *Tyndale's* Testament printed about the years 1528 and 1530, and the edition of 1536, 4to: also those in *Edward the Sixth's* reign. See likewise *Grafton's* great Bible 1541, overlook'd by Bp. *Tonstall*; and the translations from the version of *Erasmus*.

<sup>2</sup> The first edition of the Bible by *Coverdale* 1535. fol. New Testament under *Bonner's* inspection 1538 at *Paris*, dedicated to *Ld. Cromwell*. New Test. printed at *Soubwerk* 1538.

point whatever. Yet, had the wind blown off from the shore, St. *Luke* would not have used the expression *εβαλε κατ' αυτης*, “beat upon the island;” because it is a relative expression, referring to the situation of the person who speaks of it, who was at that time to the windward or south of it. It is plain therefore, the wind blew upon shore; and must have come from the south or south-east. This is fully warranted from the point where the ship was, and the direction it ran in afterwards, which was towards the north and north-west, as I shall prove in the sequel. All these circumstances agree well with *Euroclydon*; but are not compatible with any other wind.

After saying, the *Roman* sailors might express the wind by the compound *Euroaquilo*, Dr. *Bentley* concludes; “ Since therefore we have now found that *Euroaquilo* was the *Roman* mariners word for the *Greek Κακιας*”—This is most decisive work, from a supposed possibility to infer a certainty. But to proceed—“ Since we have found *Euroaquilo* to be the true reading, there will soon appear a just reason why St. *Luke* calls it *ανέμος τυφώνιος*, a tempestuous wind, *vortex*, *cetus*, a whirling wind” &c. This is a great mistake, and the order of the terms are inverted. St. *Luke* does not call the wind *Euroaquilo* a tempestuous wind, but the reverse. He is made to call a tempestuous wind, *Euroaquilo*—“ 3 there beat upon it a tempestuous wind called the north-east”—which reading is so preposterous, that it ruins at once all Dr. *Bentley* has been labouring to establish. Such are the difficulties this learned man has involved himself in, to support a favourite reading: so hard it is to render a stubborn text pliant, and warp it to our wishes.

3 Εβαλε κατ' αυτης ανέμος τυφώνιος, ὁ καλυμένος Ευρακυλωπός.

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O F T H E  
I S L A N D M E L I T A.

HAVING thus dispatched, and, I hope, satisfactorily, what I first premised to take in hand, I come now to the second part, which was to ascertain the particular Island, on which the Apostle St. *Paul* was shipwrecked. This, one would imagine, could be attended with no difficulty: for it is very plainly expressed, that, after having been tossed for some time in the *Adria*, they were at last cast upon the island *Melite*. The only question is, which is the sea called *Adria* or *Adriatic*; and what island can be found in that sea mentioned by such a name.

The *Adriatic* sea is that large gulf that lies between *Italy* and the ancient *Illyria*, and retains it's name to this day. And as to the island we are in quest of, there was one in that sea called *Melite*, which is taken notice of under that name by the best geographical writers. *Scylax Caryandensis*, enumerating the islands of that sea, speaks of *Melite* very particularly; placing it not far from the river *Naro* and the neighbouring *Istbmus*, in the district of the *Nestians*, who were an *Illyrian* nation.<sup>1</sup> Πριν επι του Ναρων ποταμου παραπλευσαι, πολλη χωρα ανηκει σφοδρα εις θαλασσαν· και ηγος της παραλιας χωρας εγγυς, η ονομα Μελιτη. He says it was twenty stadia from *Corcyra Melena*, or the black *Corcyra*. *Agathemerus* taking notice of *Melite* and the adjacent islands, mentions them in this order:<sup>2</sup>

Eis:

<sup>1</sup> Vide Geogr. Antiq. Gronov. Lugd. Bat. 1700. pag. 18.

<sup>2</sup> Ibid. pag. 193.

Εισὶ δὲ καὶ εὐ τῷ Αδρίᾳ γῆσι παρα τῷ Ιλλυρίδα, ὡν επισημοτέραις Ισσα, καὶ ἡ Μελαινα Κορκύρα, καὶ Φαρος, καὶ Μελιτη. Ptolemy calls them *Dalmatian islands*, and enumerates them thus:<sup>3</sup> Ισσα, Τραγεριον καὶ πολις, Φαρια καὶ πολις, Κορκύρα ἡ μελαινα, Μελιτηνη νησος. They are likewise spoken of by Pliny,<sup>4</sup> who mentions *Brattia* and *Issa*; and says, *Ab his Corcyra, Melæna cognominata, cum Cnidiorum oppido, distat XXV. M. passuum; inter quam et Illyricum Melita, unde catulos Melitæos appellari Callimachus auctor est.* It is mentioned by Antoninus<sup>5</sup> in his *Itinerarium maritimum*. From these authorities we find that *Melite* was an *Illyrian* island in the *Adriatic* sea, in the province of the *Nestians*; and that it lay between *Corcyra nigra* and the main land, very near the river *Naro* and the *Istbmus* above it. It was called by the ancients *Melite*, *Melitene*, and <sup>6</sup>*Meliteusa*; at this day *Melede*, and by the *Sclavonians*, *Mleet*; and is in the jurisdiction of *Ragusa*. This was the place, to which *Agefilaus* the father of *Oppian* the poet was banished by *Severus*; upon a notion that he had not shewn that emperor proper respect.<sup>7</sup> His son attended him during his confinement, and in that interval composed his *Halieutics* and *Cynegetics*, which some years after he carried to *Rome*. They gained him great reputation, especially with *Caracalla*, the succeeding emperor; who, together with the empress *Julia Domna* his mother, was complimented in these poems. The author was ordered to ask any gratuity: but he only requested his father's enlargement. This was immediately granted; and he was honoured with a piece of gold for every verse besides. As to the *catuli Melitenses* mentioned by *Callimachus*, they are by some ascribed to *Malta*; but it is a mistake. These dogs were an *Illyrian* breed; and very common in *Ma-*

gna

<sup>3</sup> Geogr. Lib. 2. ad finem.<sup>4</sup> Hist. Nat. Lib. 3. Cap. ult. Edit. Harduin.<sup>5</sup> Vide pag. 115. Edit. Lugdun.<sup>6</sup> Polybius apud Steph. Byzant.<sup>7</sup> Anon. vita Oppiani.

*gna Græcia*, and those places that had any correspondence with the Greek colonies in the *Adriatic*: but, of all others, they were in greatest esteem among the *Sybarites*, the most languid and indolent people upon earth; who made these animals attend them to the baths, carrying in their mouths the little implements for bathing.

There is a gem mentioned in the<sup>8</sup> *Museum Florentinum*, with a representation of one of these dogs, and a short account of them subjoined. *Canum Melitæorum, quorum meminit Atbenæus, Lib. 12. Cap. 3. ea laus fuit, sequi euntes ad balneum. Servi officium bi implebant, olei guttum et strigiles ferentes, quibus domini ungerentur defringerenturque; uti hæc rarissima et pulcherrima gemma ostendit.*\* This short account of the island I thought proper to lay before the reader; to shew that such a place existed, and to take off any prejudice that might arise from it's supposed obscurity.

From what has been said, the point would be settled past controversy, were it not for an island of the same name, situated at a great distance in the *African sea*. It has been the common opinion that the *Melite* now called *Malta* was the true place of the Apostle's shipwreck: and the natives have a tradition of long standing to support this notion. Yet, however general this may have been, I think it may be fairly proved that it could not be the island mentioned by the Evangelist. Herein I differ again from *Grotius, Cluver, Beza, Bentley*, and from<sup>9</sup> *Bochart*, that curious, indefatigable, and particularly learned man. He has taken much pains to prove the tradition is well grounded, and that *Malta* is the place upon which St. *Paul* resided. But, in doing this, he takes many things for granted that cannot be allowed him; and speaks with too great a latitude: so that the whole seems a

force

<sup>8</sup> Vol. 2. Tab. 20.

\* See Tab. I.

9 See also *Jof. Scaliger de Emendat. Temp. p. 535. Colon. 1629.*

force and a strain, and can never be made to agree with the text.

The grand difficulty, and, indeed, an unsurmountable one, lies here; that, as St. *Paul* says expressly that the island he was cast upon was in the *Adria, Malta*, to be proved the place spoken of, must be made an *Adriatic* island. To effect this, the learned *Bochart* labours hard. He shews, first, that the sea we are speaking of incroached upon the *Ionian*; that it extended itself to the *Sinus Corintbiacus*: then, in order, it ingrossed the *Sicilian* sea and the *Cretan*: and thus, advancing step by step, he includes *Malta* within it's verge; makes the coast of *Africa* washed by it's waves; and would persuade you that *Leptis in agro Tripolitano* was situated upon the *Adriatic* coast. All this he does upon the authority of the poets, and a few of the later historians.

As for the poets, their evidence is not worth taking notice of: they make every thing subservient to measure. Yet, even of these, nothing he quotes comes up to his purpose. The learned writer seems to make use of their trespasses, merely to prepare the reader for what is to come; that he may not be too much shocked at the violence of the after-evidence. What *Ovid* and *Tibullus* say is only preparatory: *Pbilofratus* and *Pausanias* come but half way: those that speak to the purpose are *Procopius*, *Orofius* and *Aethicus*. These are they that advance the *Adriatic* to the confines of *Barca*; and by the same way of proceeding might make *Carthage* itself, if they pleased, an appendage to *Ragusa*.

But we ought to enquire of what rank and of what age the writers are, whose authority he appeals to: for, in producing the testimony of authors, it is not sufficient to be told what is said, unless we are likewise informed when, and by whom, it was delivered. We know that *Polybius*, *Diodorus*, *Strabo*, *Pliny* tell another story: it is therefore necessary to consider the character of these persons that are to overturn such

such established authority. If we make a just estimate of them, even with *Suidas* and *Hesychius* added to their number; (for they too are quoted) what will they be found? doubtless, writers of some eminence in their several times; so let them have their due: who lived, however, many centuries after the fact we are determining. So that all you can learn from their evidence in respect to St. *Paul* and his shipwreck is, how things were called four or five hundred years afterwards. This is the very utmost it will amount to; which is very little to the present purpose: for we must make use of the times we are treating of for a standard; and not be guided by the mistakes and extravagancies of after ages. The only way to arrive at the truth, is to learn the sentiments of the best authors who lived in, or near to, the times we are engaged in; and observe how things were defined and specified when the Apostle wrote. The learned *Bochart* would fain prove *Makar* to be an island in the *Adriatic* sea: I think I can shew his scheme to be impracticable. In doing which, I shall not descend for evidence to the fourth, fifth, or any lower centuries; but confine myself to the testimony of writers who were either contemporaries, or not many years antecedent or subsequent to the apostolic age.

As *Bochart* seems to be the fullest of any body upon this subject, and comprehends every thing that others have said in favour of it; I will lay before the reader the whole of his arguments in order.

<sup>1</sup> *Sed altera hic sese offert majoris momenti quæstio, ad utram [Insulam] appulerit Paulus—*

*Primo enim Act. 27. 13, 14. Circa Cretam cum navigaret Paulus, excitatur ανέμος τυφωνικός ὁ καλλιμενος Ευροκλυδῶν, ventus turbulentus, qui vocatur Euroclydon; vel, ut legit Vulgatus interpres, Euroaqualis, Euroaquilo: quam lectionem si sequaris, res est confecta: neque enim Euroaquilo potuit εἰ Cretā navem in Illyricum*

<sup>1</sup> Geogr. Sacr. Pars alt. Lib. 1. Cap. 26.

*Ilyricum impellere. Præstisiffet id Euronotus, non subcontrarius Euroaquilo, ut docet situs locorum. Sed, quoquo modo legas, ventum illum Euroclydonem in Austrum inclinâsse potius quam in Septentrionem inde palam est; quod, illo flante, nautæ metuunt ne in Africæ Syrtim incident; Act. 27. 17: nihil tale formidatur, si ventus navem in Illyricum impulisset, quæ ora est Syrti et Africæ obversa.*

2. *Act. 27. 41. περιπεγοντες εις τοπον διθαλασσον επικειλας την ναυν; cum incidissent in locum bimarem, illiserunt navem. In locum bimarem, id est, in isthmum. Horatius Od. 7. Lib. 1.*

*Aut Ephesum bimarisve Corinthi*

*Moenia.*

*Ovid. Eleg. 10. Lib. 1. Trist.*

*Aut postquam bimarem cursu superavimus isthmum. Hic isthmus ad insulæ ortum æstivum bodieque ostenditur, et vocatur ab incolis la Cala di S. Paolo, S. Pauli appulsus.*

3. *Act. 28. 7. Circa locum illum erant χωρια τῷ πρώτῳ τῆς νηστ, ονοματι Ποπλιῳ; prædia primo insulæ, nomine Publio. Eum intelligo, quem insulæ Romani præfecerant: nam bujus insulæ præfectos ita nominari solitos et ex hoc loco colligere est, et ex veteri epitaphio, quod in marmore Græcis literis se Melitæ vidisse refert Quintinus: Λ. ΚΑ. ΤΙΟΣ. ΚΤΡ. ΙΠΠΕΤΣ. ΡΩΜΑΙΩΝ. ΠΡΩΤΟΣ. ΜΕΛΙΤΑΙΩΝ. L. Ca. Filius. Cyr. Eques. Romanorum. Primus Melitenium. Nempe idem antea nominis fuerat præfctis Carthaginienibus, qui Punicâ pbrasi dicebantur מִלְתָּה, Primi.—*

*4. Tres menses continuos in illâ insulâ bævit Paulus cum centurione et aliis, Act. 28. 11; qui numerus hominum fuit CCLXXVI, Act. 27. 37. Quod vix quisquam crediderit de Illyricâ Melite: quia, cùm non nisi quatuor passuum millibus à continentâ distet, et Epidaurum in conspectu habeat, portum celeberrimum et hospitibus commodissimum; centurio Romanus maluisset eò trajicere, quam totam biemem in miserâ insulâ degere, in qua tam multos advenas sine gravibus incommodis diversari fuisse nefas.*

*5. Jam quod iidem dicuntur Puteolos veeti fuisse in Alexandrinâ*

drind nave, quæ in eadem insulâ biemaverat, Act. 28. 11; quis de Illyricâ Melite intellexerit? cùm ab Ægypto Puteolos contendentibus Africana Melite penè invitî sese offerat. At quisquis Alexandridâ Puteolos iturus Illyricam Meliten petit, meritò dici queat, fin minùs toto cælo, saltem toto salo aberrâsse.

6. Hoc potissimum, quod Lucas è Melite profectos addit primè Syracusas, deinde Rbegium appulisse, Act. 28. 12, 13: Quæ via, quām est recta, si profectio fuit ex Africana Melite; tam flexuosa fuerit et præpostera, si ex Illyricâ discesserunt: è quā potius per Rbegium Syracusas iter est, quām per Syracusas Rbegium; quia Rbegium est vicinus.

7. Jam, si auctoritate certatur, Constantino Porphyrogenetâ longè antiquior est Arator subdiaconus, qui sic habet, Lib. 2. Historiæ Apostolicæ;

Sicanio lateri tellus vicina Melite.

Nec difficile est solvere quicquid contrâ objiciant. Nam in Adriâ quidem jactari dicitur navis appulsura Meliten, Act. 27, 27: non tamen in Adriatico finu, quo multò latius patet Adria, seu, quod idem est, Adriaticum mare. Sinus enim Adriaticus cum Illyrico definit: at mare Adriaticum idem est cum Ionio. Hesycbius: Ioviov, πελαγος ο νυν Αδριας, Ionium, mare quod nunc Adria. Juvenalis vetus Scholiafest: diu navigatura de Tyrrheno mari ad Adriacum: Adriacum pro Ionio dixit. Ita enim Juvenalis;

Tyrrhenos igitur fluctus, lateque sonantem

Pertulit Ionium.

Hinc Ptolemæus Siciliam ab ortu, Epirum et Achaiam à meridi, et Peloponnesum adeoque Cretam ab occasu definit Adriatico pelago. Et in Ovidio non semel Adriam ab Ægæo dividit isthmus Corinthiacus. Sic Lib. 4. Faistorum:

Adriacumque patens latè bimaremque Corinthum.

Et Lib. 1. Trist. Eleg. 10.

Aut hæc me, gelido tremerem cum mense Decembri,

Scribentem mediis Adria vidi aquis:

Aut postquam bimarem cursu superavimus isthmum,

Alteraque est nostræ sumpta carina fugæ.

*Proinde*

*Proinde Pseudo-Philostratus, Lib. 2. Imaginum in Palæmone eum istimum scribit Αργειον καὶ Αδριανὸν μεσον καιωνίου, medium esse inter mare Αἰgæum et Adriaticum. Et in Apollonio suo, Lib. 4. Cap. 8. Neronem idem tradit de hoc istibmo scindendo cogitasse, ut Adriaticum Αἴgæo mari misceret. Eodem facit, quod Alpheus apud Suidam in Αλφειος, et rufus in Αρεθύσα, ē Peloponneso in Siciliæ Aretbusam influere legitur δυομενος δια της Αδριανος θαλασσης, pelagus subiens per mare Adriaticum. Hinc de Alpheo Pausanias in Arcadicis: Εμελλε δε αερι μηδε Αδριας επισχησειν αυτον τη προσω: neque illius cursum Adria cohibitura erat: cætera ibi vide. Quid? quod Adriaticum mare ad Africam usque extensum est, si Αἴtalicum sequimur et Orosium; apud quos Tripolitana provincia, ubi Arzuges et Leptis magna, habet à septentrione mare Adriaticum: et à meridie Creta finitur mari Libyco, quod et Adriaticum vocant. Nec aliter sensit Hieronymus in vita Hilarionis, ubi medium Adriam pertransiunt ab Αἴgypti Parætonio ad Siciliæ Packynum appulsuri. Sed ad rem id maximè est, quod in Procopii Vandalicis, Lib. 1. insulae Gaulos et Melita Αδριατικον και Τυρρηνικον πελαγος διοριζεσσι, Adriaticum et Tuscum pelagus distinguitur. Scitè igitur Sacer Scriptor et ex geographorum usu ē Cretâ Melitam delatos vi ventorum ingruentium jaſſari dicit in Adriâ. Porrò in eādem insulâ barbarorum nomine Pœnos ab illo designari docuimus, quorum reliquie in agris hæserant. Oppidi denique non meminit, quia nihil erat necesse. Ita Act. 21.1. Paulus appulisse narratur in insulas Coum et Rhodus, absque mentione urbium, quas tamen utraque habuit insulæ cognomines.*

These are the arguments of Bochart in favour of Malta. In answer to which I will endeavour to shew, that it could not be the island, that this learned man supposes it to be, where St. Paul was cast away. And although, if this point be made out, it falls of course to the lot of the other island to be the place mentioned by St. Luke; yet I will not rest satisfied with this alternative: but, while I produce incontestable proof that *Malta* was not the place; I will bring as certain evidence that *Melite Illyrica* was.

It is to be observed, in the course of the foregoing arguments,

ments, that the whole depends upon this, whether *Malta* can be deemed an *Adriatic* island. As I have already in some measure anticipated this inquiry; I shall begin with it again, though it be rather the last in order. The other arguments I shall afterwards examine each in it's turn.

First then I shall lay before the reader a short account of the *Adriatic* sea, as it was originally bounded, and as it was in process of time enlarged. In early ages it comprehended only the upper part of the *Sinus Ioniæ*, where was a city and a river, both called *Adria*; from one of which it took it's name. It afterwards was advanced deeper in the gulf; but never so ingrossed it, as to obliterate it's original name: for it is called *Sinus* and *Mare Adriaticum*, and *Sinus* and *Mare Ioniæ* by writers promiscuously for many ages. *Herodotus* calls the whole the *Ionian* gulf without limitation: <sup>2</sup> Εκ δε της κολπου της Ιονιας, Αμφιμνησος Επισροφε Επιδαμνιος· ώτος δε εκ της Ιονιας κολπου. *Tbucydides* speaks of it in the same manner: <sup>3</sup> Επιδαμνιος εγι πολις εν δεξιᾳ εσπλεοντες τον Ιονιον κολπου. It was esteemed the same in the days of <sup>4</sup> *Theophrastus*. But when the *Romans* came to navigate this *Sinus*, they were more acquainted with the *Adria*, and called it accordingly by that name; allotting to the *Ionian* only the lower part of the gulf. And even *Greek* writers, who lived under *Roman* influence, copied them herein. Hence *Polybius* speaking of *Italy*, says, "to the east it is bounded by the *Ionian* strait or passage, and the gulf of *Adria*, that is contiguous and above it:" <sup>5</sup> την μετα μεταν ὄριζε πλευραν αυτης, την προς ανατολας κειλιμενην, ο τ' Ιονιος πορος, και πατα το συνεχες ο κατα τον Αδριαν κολπος. He then proceeds to inform us, that the *Ionian* strait reached south to the promontory *Cocynthus* in *Bruttia*, where was the commencement of

<sup>2</sup> Lib. 6. Cap. 127. Edit. Gronov.

<sup>3</sup> Lib. 1.

<sup>4</sup> Hist. Plant. Lib. 8. Cap. 10. Εν Απολλωνιχ γη τη περι την Ιονιον ευκεφαλαι φασιν ολιγα κυαμων.

<sup>5</sup> Lib. 2. Pag. 102. Edit. Cesaub. Par. 1609.

of the Sicilian sea: το προκειμένον ακρωτήριον τῆς Ιταλίας εἰς τῷ μεσημβρίᾳ, ὃ προσαγορεύεται μεν Κοκκίνος, διάφρε δὲ τον Ιονιον πόρον καὶ το Σασελίτον πελαγος. As it extended northward, it comprehended the island *Safo*, that was situated in it's entrance upwards: <sup>6</sup> νησον, ἥ καλεσται μεν Σασων· κεῖται δὲ κατὰ τὴν εισβολὴν την εἰς τον Ιονιον πόρον. Thus we have three seas, the *Adriatic*, the *Ionian*, and *Sicilian* very clearly specified. As yet we are a great way from *Malta*. Besides the *Ionian* gulf, which I should choose to distinguish by the title of the *Upper Ionian*, there was another sea of that name below, that occupied the whole space between *Sicily* and *Greece*, as well as between *Bruttia* and *Epirus*. This was the *Ionium Magnum*, or original *Ionian* sea. It began at *Tenarus*, and reached to the *Ceraunian* mountains. This must be carefully distinguished from that above. It was called by some the *Sicilian* sea, by others the *Cretan*: but properly comprehended both.<sup>7</sup>

I come now to writers nearer to the time we are speaking of. *Diodorus Siculus* mentions the *Sinus Ionius* under the name *Iovios πόρος*; and acquaints us that *Dionysius*, tyrant of *Sicily*, “built cities in *Adria* that he might secure this<sup>8</sup> passage, “and have an open and uninterrupted navigation to *Epirus*:” <sup>9</sup> Εγνω κατὰ τον Αδριαν πόλεις οπιζειν· τέτο δὲ επράττε, διανοουμενος τον Ιονιον καλεμενον πόρον ιδιοποιειθαι, ίνα τον επι την Ηπειρον πλευ ασφαλη κατασκευασην. The *Ionian* gulf, we find, is termed by these two historians *Iovios πόρος* or *Ionian* passage; because, in their time, the *Roman* armies as well as private persons passed over it from *Brundufum* to <sup>1</sup> *Epidamnus* and the opposite continent. *Dionysius* the geographer likewise calls it the *Iovios πόρος*: he places in it the islands of *Absyrtus*;

Ergo

<sup>6</sup> Lib. 5. pag. 446. Edit. Casaub. Par. 1609.

<sup>7</sup> Plin. Hist. Nat. Lib. 4. Cap. 2. Edit. Harduin.

<sup>8</sup> This was done to curb the *Illyrian* pirates.

<sup>9</sup> Lib. 15. pag. 464. Edit. Stephan.

<sup>1</sup> At *Epidamnus* begap the *Via Ignatia*, or grand road to *Macedonia* and *Illyria*. See *Strabo*. Vol. 1. pag. 496. Edit. Amstel. 1707.

<sup>2</sup> Εξειης δε, προοιο προς αυγας Ιουνιοιο,  
Αψυρτε νησων αναφαινεται: ασπετος ολκος.

Pliny will hereafter be found to agree exactly with these writers.

In the time of the second *Triumvirate* this sea still preserved it's limits. This is evident from the partition of the empire between *Octavius* and *Antonius*, as it is mentioned in <sup>3</sup> *Appian*. This historian is in time posterior to the fact: yet in an affair of this consequence we may suppose him to be particularly accurate, calling every thing by it's true name, and defining it by it's just boundaries. *Appian's* words are these: 'Ο δε Καισαρ και ὁ Αντωνιος την Ρωμαιων αυθις αρχην εφ' ισαυτων εμερισαντο απασαν· ορον μεν ειναι σφισ: Σκοδραν πολιν της Ιλλυριδος, εν μεσω της Ιον. ρ μυχα μαλισα δοκεσαν ειναι. "Cæsar and Antonius once more divided the whole Roman empire between them; making them; which was supposed to be situated as near as possible towards the middle of the Ionian gulf." <sup>4</sup>

We have made as yet but small advances towards *Malta* and the *African* shore: and there is reason to think we shall never reach it. For there are too many seas, too many promontories that interfere;

επειη μαλα πολλα μεταξι  
Ουρεα τε σκιοεντα, Θαλασσα τε ηχησσα.  
*Ante et Trinacriâ lentandus remus in undâ.*

The

<sup>2</sup> Περιηγ. Verf. 487.

<sup>3</sup> Lib. 5. Εμφυλ.

<sup>4</sup> The truth is, *Appian* calls the whole Sinus the *Ionian* gulf: and not only *Appian*, but *Dio* in Lib. 41, and *Herodian* do the same. So far from extending the *Adriatic* to *Sicily* or *Malta*, they do not seem to allow that such a sea existed. *Herodian* particularly, in the march of *Maximinus* to *Italy*, describing the *Alps*, says they extended to the *Tuscan* sea on one side, and to the *Ionian* gulf on the other: καθηκειν, εν μεν τοις διξιοις Ιταλιας μερεσιν, εις το Τυρρηνιαν πελαγος· εν δε τοις λαοις εις τον Ιωνιον καλπον.

The next person whose evidence I shall appeal to is *Strabo*, who was contemporary with St. *Paul*. In describing these seas, he begins from the south; and enumerates them in the order they lie from the *Syrtes* to the gulf of *Adria*. <sup>5</sup> Το μεν  
εν προ των Συρτεων και της Κυρηναιας καλειται ΛΙΒΥΚΟΝ κ. τ. λ. Το  
δε ΣΙΚΕΛΙΚΟΝ πελαγος προ της Σικελιας εις, και της Ιταλιας επι το  
προς εω μερος και ετι τι μεταξυ πορφ της τε Ρηγιων μεχρι Λοκρων, και  
της Μεσσηνιας μεχρι Συρακυσων και Παχυνης. “The sea that is be-  
“ fore the *Syrtes* and *Cyrene* is called the *Libyan* &c. The <sup>6</sup>*Sicilian*  
“ sea lies due east from *Sicily* and the bottom of *Italy*: extending  
“ upwards from the straits of *Rhegium*, as far as the *Locrians*  
“ on one hand; and the *Messenians* on the other, and from them  
“ down to *Syracuse* and *Pachynus*.” Αυξεται δ' επι μεν το προς εω  
μερος μεχρι των ακρων της Κρητης και την Πελοπονησον δε περικλυζει  
την πλεισην, και πληροι του Κορινθιακον καλυμενον κολπον προς αρ-  
ιτας δ' επι τε ακραν Ιαπυγιαν και το <sup>7</sup> γορμα της Ιονιας κολπων κ. τ. λ.  
“Ο δ' Ιονιος κολπος μερος εις τι νυν Αδρια λεγομενος, τιτα δε την μεν εν  
δεξιᾳ πλευραν η Ιλλυρις ποιει την δ' ευωνυμον η Ιταλια, μεχρι τι μυχος  
της κατα την Ακυληιαν. “It reaches eastward as far as the head-  
“ lands of *Crete*, washing great part of the *Peloponnesus*, and  
“ filling the *Sinus Corinthiacus*. To the north it extends as far  
“ as the *Iapygian* promontory and the beginning of the *Ionian*  
“ gulf &c. But the *Ionian* gulf is now esteemed part of the *Adriatic*  
“ sea: which sea is formed or bounded by the *Illyrian* coast on  
“ the right hand; by the coast of *Italy* on the left, as high up as  
“ *Aquileia*.” In another place he defines the *Adriatic* sea most  
precisely. <sup>8</sup> Μετα δε Απολλωνιαν Βυλλικη και Ορικον, και το επι-  
νειον

κολπον. Lib. 8. Cap. 2. Cicero likewise calls the whole the *Ionian* gulf. *Ut philosophi tanquam in superum mare Ionium defuerent, Graecum quoddam et portuosum; oratores autem in inferum hoc Tuscum et barbarum, scopulosum atque infestum, haberentur.* de Orat. 3. 19.

<sup>5</sup> Vol. 1. pag. 185. Edit. Amstel. 1707.

<sup>6</sup> Strabo calls the *Ionium Magnum* the *Sicilian* sea.

<sup>7</sup> Χαρος, η αρχη της Ιονιας κολπων και νησος Σασω. *Strabonis Epitome*.

<sup>8</sup> Vol. 1. pag. 487. Edit. Amstel. 1707.

νειον αυτης ὁ Πανορμος, και τα Κεραυνια ορη, η αρχη της σοματος της Ιονιας  
κολπης και της Αδριανης. Το μεν δη σομα κοινον αμφοιν εστι, διαφερει δε ο  
Ιονιος, διοτι τη πρωτη μερης της Θαλασσης ταυτης ονομα τετ' εστιν<sup>ο</sup> ο  
δ' Αδριας της ευτος μεχρι τη μυχη, νυν δε και της συμπασης. " After  
" *Apollonia* is *Bullice* and *Oricum*, and *Panormus* the magazine  
" for shipping; then the *Ceraunian* mountains, where the  
" mouth or straignt of the *Ionian* gulf and *Adriatic* sea com-  
mences. These two seas have one common inlet: but the  
" *Ionian* differs from the *Adriatic*: because that is the name of  
" the first part of the *Sinus*; the *Adria* is the name of the in-  
terior part; quite up to the farthest recess: but now it is the  
" name of the whole."⁹

I come next to *Pomponius Mela*, who was likewise of the same age. In recounting some of the cities towards the lower part of *Italy*, he mentions *Lupiae*, *Hydrus* or *Hydruntum*, the desert coast of *Salentum*, and *Callipolis*; after which he concludes, "here is the boundary of the *Adriatic*:" <sup>1</sup> *Lupiae*, *Hydrus* mons, tum et *Salentini campi*, et *Salentina littora*, et urbs *Gracia Callipolis*: *buc usque Adria*. And, <sup>2</sup> *Hellas*—*mari utroque*, et *Ionio* magis, *latera ejus intrante*, *donec quatuor millia passuum pateat*, &c. In enumerating some of the provinces of *Greece*, he proceeds in this manner; *Argolis*, *Laconice*, *Messenia*, *Elis*, *Achaia*, *Arcadia*: then, beyond the *Sinus Corinthiacus*, " *Ætolia*, *Acarnania*, *Epirus*, as high up  
" as the *Adriatic*;" *ultra Ætolia, Acarnania, Epirus, usque in Adriam*—The *Adriatic* was therefore above *Epirus*. To the same purpose he speaks in another place: *Deinde Ceraunii montes*; *ab iis flexus in Adriam*: and concludes, that " in *Adria*  
" the first city was *Oricum*, the next *Dyrrbacium*;" *urbium prima est Oricum, secunda Dyrrbacium, Epidamus ante erat*.

This

<sup>9</sup> *Strabo* takes no notice of the *Cretan* sea; but calls the whole interval between *Sicily* and *Crete* the *Sicilian* sea: he likewise does not mention the lower or great *Ionian*.

<sup>1</sup> Lib. 2. Cap 4.

<sup>2</sup> Lib. 2. Cap. 3.

This is the evidence of *Mela*, a Roman and a contemporary; who must have known the boundaries of his own country more accurately than a foreigner; and the opinions of his own times better than writers three or four centuries after.

*Pliny's* evidence must have the same weight for the like reason: indeed, his authority is superior. He differs from *Mela* in some degree; dividing the *Sinus* into two seas, as *Strabo* and *Diodorus* had done before him; allotting the lower part to the *Ionian*, the upper to the *Adria*. <sup>3</sup> *In eo [finu] duo maria, (quo distinximus fine) Ionium in primâ parte, interius Adriaticum.* He moreover marks out more particularly the upper *Ionian* sea, by informing us, it comprehended the island *Saso* or *Sasonis*; as well as the island of *Diomede* on the other side, where it washed the coast of *Calabria* and *Apulia*. <sup>4</sup> *In Ionio mari ab Orico M. millia passuum Sasonis piraticâ statione nota.* And again,<sup>5</sup> *In Ionio—contra Apulum littus Diomedea.* And, speaking of

Hy-

<sup>3</sup> *Nat. Hist. Lib. 3. Cap. 26. Edit. Harduin.*

<sup>4</sup> *Ibid.*

<sup>5</sup> *Pliny* speaks of the island of *Diomede* as being in the *Ionian* sea; and mentions this particular circumstance, that the first plane trees that were introduced into *Europe* were brought to that island, and planted on the hero's tomb. These trees are certainly very beautiful; and if any species may claim the pre-eminence for their noble appearance, I should think we may give it to the plane. Yet *Pliny* seems to wonder at people for putting themselves to any cost to purchase merely shade. *Sed quis non jure miretur arborem, umbræ gratiâ tantum, ex alieno petita orbe?* *Platanus* bæc est, mare *Ionium* in *Diomedis insulam*, ejusdem tumuli gratiâ, primum invecta: inde in *Siciliam* transgressa, atque inter primas donata *Italiae*; et jam ad *Morinos* usque pervecta, ac tributarium etiam detinens solum, ut gentes vettigal et pro umbra pendant. *Nat. Hist. Lib. 12.* If *Pliny* is in earnest, it gives me but a mean opinion of his taste; though I must honour him as a naturalist. It is mentioned of *Xerxes*, that, in marching through *Lydia*, he saw one of these trees, of so stately a growth and of so beautiful an appearance, that he was struck with admiration: and, before he quitted the spot, he decked it with ornaments of gold, and appointed a person of consequence, one of those called the immortals, particularly to tend and look after it; μελεδωνῷ Αθανατῷ αὐδῇ επιτρεψας. *Herod. 7. 31.* The *Romans* esteemed them highly, and instead of water used

*Hydruntum* at the bottom of the gulf, he says it was “the boundary of the forementioned seas:”<sup>6</sup> *Hydruntum ad discriminem Ionis et Adriatici maris*.—Not *discrimen inter se*, to distinguish the one from the other, as *Harduin* fondly fancies. No limit nor mark can distinguish two places both on the same side: but it was the boundary that separated them from the seas below; from the *Tarentine* and *Epirotic*, the *Sicilian* and *Cretan* seas; which last constituted the great *Ionian*. But *Pliny* seldom takes notice of it by that name; though he allows that the *Greeks* called it so: *Græci Ionium dividunt in Siculum ac Creticum ab insulis*. *Harduin* was misled by *Pliny*’s calling it the *Ionian sea*, and not the *Ionian gulf*. But we must observe that it was seldom called *Sinus Ionus* or *Iovios κολπος*, but by writers who suppose it to comprehend the whole gulf, such as *Thucydides*, *Theophrastus*, *Appian*, *Herodian*, *Dio*. When it is divided into two seas, according to *Polybius*, *Diodorus*, *Pliny*; it is then denominated *Iovios πορος* and *Ionium mare*. Yet,

under

used to refresh them with a profusion of wine. Of their attention in this respect we have a curious instance in *Macrobius*. He tells us that the two great orators *Hortensius* and *Cicero* were upon a time engaged in the same cause, where *Hortensius* was to take the lead. But when the hour came, he begged of *Cicero* to change turns with him, and plead first: for, says he, I must just step to *Tusculum*, and give my plane tree a little wine, and I will return immediately. *Saturnal*. Lib. 3. Cap. 13. Nothing can give us a stronger idea of the taste the *Romans* had for plantations than to see a zealous orator wave his priority, and for a time desert his cause, in order to tend a plane tree. There are said to be at *Jedo* the capital of *Japan* a species of these trees in the emperour’s gardens, whose leaves are beautifully variegated with red and yellow and green, which afford a most pleasing appearance, *Kempfer*. pag. 524. The reader will excuse me this digression, as it will afford him some relief in the course of the above dry inquiry.

I have mentioned that these trees were first imported, according to *Pliny*, into the island of *Diomedea*; which island lies pretty far in the great *Illyrian* gulf; and, being said to be situated in the *Ionian* sea, shews us what *Pliny* means by that sea, and how far, according to his opinion, it extended upwards in that gulf: consequently what he thought were the bounds of the *Adriatic*, which took up but half the *Sinns*.

<sup>6</sup> Nat. Hist. Lib. 3. Cap. 11. Edit. *Harduin*.

under whatever name it comes, it must never be confounded with the great *Ionian*. That began at *Tenarus* and the *Strophades*, [*Insulae Ionio in magno*] and comprehended, as I before mentioned, the *Cretan* and *Sicilian* seas; which *Pliny* takes proper notice of: *Græci Ionium dividunt in Siculum ac Creticum ab insulis.* Lib. 4. Cap. 11. In respect to the upper *Ionian*, *Strabo* intimates that it was properly called *Iονιος κολπως*, as originally possessing the whole *Sinus*; but that in his time it was esteemed but as a part of the *Adriatic*: nay, the *Adriatic* had in a manner engrossed the whole. As to the notion of *Bocbart*, that the *Sinus* and *Mare Adriaticum* were distinguished from each other, the one being within the *Sinus*, and the other far without; it is a groundless supposition: nor is there the least shadow of authority for such an opinion in any author from *Herodotus* to *Pliny*.

From all the writers above we gain this uniform evidence; that the *Adriatic* sea was comprehended within the great *Illyrian* gulf, and never reached farther. *Strabo* in particular, who gives it as great an extent as any body, determines it, as I have before shewn, by two fixed boundaries that cannot be mistaken: <sup>8</sup> την μεν εν δεξιᾳ πλευραν η Ιλλυρις ποιει, την δ' ευανυψων η Ιταλια: it was included between *Italy* and the opposite continent. Where then was St. *Paul* shipwrecked? certainly between *Italy* and *Illyria*, that is, the opposite continent. Is <sup>9</sup> *Malta* to be found in this situation? It is far off, in a sea that

<sup>8</sup> Vol. 1. pag. 185. Edit. Amstel. 1707.

<sup>9</sup> If *Malta* could ever be deemed situated in the *Adriatic*, some writer or other must have taken notice of it as such. But it is always referred to *Africa*, and mentioned as an *African* island.

*Insulae sunt in Africam versus, Gaulos, Melita, à Camarinā LXXXIV. M. pafs. à Lilybæo CXIII.* Plin. Nat. Hist. Lib. 3. Cap. 8. Edit. Harduin.

*Mela* speaks to the same purpose: *Africam versus Gaulos, Melite, Cōsura.* Lib. 2. Cap. 7.

*Scylax* says, *Melite* was a small island near *Heraclum Promontorium* to the east, reckoned among the appendages to *Caribage*.

that has no affinity, no connection with these coasts. But the other *Melite*, taken notice of by *Scylax*, *Agathemorus*, *Pliny*, &c, is situated in the *Adria*, agreeable to the Apostle's account: therefore *Melite Illyrica* is certainly the island there mentioned.

This is a true account of the *Adriatic* sea in it's full extent; as I have taken it from the best authors that were either before the Apostle, or contemporaries with him. Whatever alterations may have been introduced in respect to it's limits a century or two afterwards, cannot affect the present subject. The extravagances of later ages are still less to be heeded: yet these are the authorities *Bochart* has recourse to; quoting no one writer of the Apostle's age, or before him, excepting the poets.

But there is another circumstance that writers upon this subject either totally omit, or pass over very slightly; which, however, is well worth our consideration, as it is a great confirmation of what I have been hitherto advancing. It is observable that, in speaking of the natives, the sacred writer never calls them Μελιταῖοι or Νησιωται, but Βαρβαροι. The ancient Greeks called all nations, that were not of *Grecian* original, indiscriminately *Barbarians*. This continued for a long

*Ptolemy*—Πελαγιας δὲ νησοι εισ της Αφρικης αἰδε· Κοστυρα νησος και πολις, Γλαυκωνος [by mistake for Γαυλωνος] νησος και πολις, Μελιτη νησος, εν η Μελιτη πολις. Geogr. Lib. 4. p. 100. Berl. 1618.

*Cellarius*—in *Africo mari Melite*. Lib. 2. Cap. 12.

*Bochart* himself ranks *Malta* among the *African* islands: *E pelagiis Africæ insulis tres recensentur ad orientem Hermei promontorii, Melita, Gaulos, Lampas.* He mentions the authority of *Ovid*, whose evidence amounts only to this; that, in his passage to *Pontus*, he wrote verses on both sides of the *Grecian* continent, that is, both in the *Adriatic* sea and the *Aegean*. But how does this relate to *Malta*, or make it an *Adriatic* island? *Ovid*'s testimony, when he speaks to the purpose, makes for the contrary side of the question:

*Fertilis est Melite sterili vicina Coſyra;*

*Insula, quam LIBYCI verberat unda maris.* Fast. 3. 567.

long time: but, after they had been conquered by the *Romans*, and as it were beat into good manners, they by degrees laid aside that saucy distinction, and were more complaisant to their neighbours. Hence we find that *Polybius*, *Diodorus*, and others who wrote after the decline of the *Grecian* power, seldom make use of this expression; unless the people they treat of are notorious for their ferity and rudeness. But, supposing a *Grecian* writer might continue this partial distinction, and look upon every country, but his own, as barbarous; yet St. *Paul* cannot be imagined to have acted so: he was no *Greek*; but a *Jew of Tarsus*, and in the same predicament as those that are spoken of. Whenever the Apostle calls a people barbarous, you may be very sure it was the real character of the nation. As these therefore are the only people in all the travels of St. *Paul* that are characterized in this manner; let us see to which of the two islands the title can with most propriety be applied.

We are informed by *Diodorus Siculus* and others that *Melite Africana* was first a colony of *Phoenicians*; and was afterwards inhabited successively by *Carthaginians*, *Greeks* and *Romans*. Who will be so hardy as to denominate any of these nations barbarous? They were each of them renowned for arts, of great power and wealth, and of particular elegance and refinement. As the ancestry was good, the posterity did not fall off. The testimony of *Diodorus Siculus* will sufficiently vindicate them from barbarousness: <sup>1</sup> Τας δε κατοικεντας ταις εποιαις ευδαιμονας<sup>\*</sup> τεχνιτας τε γαρ εχει παντοδαπτες ταις εργασιαις<sup>\*</sup> χρατισθεις δε της οβονιας ποιεντας τη τε λεπτοτητι και τη μαλακοτητι διαπρεπη<sup>\*</sup> τας τε οικιας αξιολογυς και κατεσκευασμενας φιλοτιμως γειστος και κονιαμας περιττοτερον. Εις δε η Νησος αυτη Φοινικων οικοικος. “The inhabitants of *Malta* are very happy in their circumstances; for they have all sorts of artificers for every kind of work: but they excel most in their manufacture of

“linen,

\* Hist. Bibl. Lib. 5. pag. 204. Edit. Stephan.



## Tab. I.

*Canis Melitaenus Balnearius*  
*Ex Museo Bonar.*



*In Achate.*

## Tab. II.



" linen, which is beyond any thing of the kind, both in the  
 " fineness of it's texture and it's softness. Their houses are very  
 " noble, being elegantly ornamented with pediments projecting  
 " forwards, and with the most exquisite stucco work. This island  
 " was peopled by a colony of *Phœnicians*." He then proceeds  
 to tell us that the *Phœnicians*, observing the goodness of it's  
 harbours and it's particularly commodious situation, made use  
 of it in their long voyages for a place of refuge and refresh-  
 ment; which was the foundation of their affluence: δι' οὓς  
 αιτιαὶ οἱ κατοικεύντες αυτην, ευχρησμενοι κατα τολλα δια τας εμπορεις,  
 ταχυ τοις τε βιοις ανεδραμον, και ταις δοξαις ηγέηθησαν: "By which  
 " means the inhabitants, receiving vast emoluments from the  
 " merchants that put in there, soon made a figure in their way  
 " of living, and increased in reputation and splendour." Where  
 is here the least shadow of a barbarous disposition? So much  
 the contrary, one would imagine the author was describing  
*Corinth* or *Athens* in their glory: here is all their art and ele-  
 gance, with a superior vein of industry. By good fortune,  
 time has spared us some samples, to form a judgment of this  
 people. <sup>2</sup>The temples of *Juno* and *Hercules* appear by the re-  
 mains to have been very magnificent, and of great extent:  
 and the † coins that were originally struck there are said to  
 be of no ordinary cast. Of this island was that *Diodorus*,  
 whose character *Cicero* sketches out after his masterly manner.  
 He calls him, <sup>3</sup>*Homo et domi nobilis, et apud eos, quod se con-*  
*tulit, propter virtutem splendidus et gratus*: " He was a man  
 " of rank in his own country; and made a great figure, and  
 " was

\* *Quintinus* in 1532 says the ruins were three miles in circum-  
 ference. See also *Fazellus de Reb. Siculis*, and *Jacomo Bozio*, Lib. quinto,  
 parte terza: p. 90.

† See Tab. II. at pag. 25. *Fazellus* calls them *Numismata aenea*  
*affabre facta*. See *Paruta Sicilia Numismatica*. Tab. 139. Lug. Bat. 1723.

‡ *Orat. 4. in Verr. Sect. 18.*

"was highly acceptable among those that he went over to, upon account of his eminent good qualities." It is very difficult to give the full force of every word in *Cicero*. It is, however, very plain he has crowded together many happy circumstances, either expressed or implied, to embellish this *Melitenian*; rank, honour, virtue, splendour, urbanity; qualities that won him the heart of every body he conversed with. Such was *Diodorus of Melite*—*ab uno disce omnes*.

But it is said that some of the lower sort might still be rude and savage, though the people of rank were otherwise. But St. *Paul* experienced nothing but civility from the lower sort; nay, & την τυχεσσαν φιλανθρωπιαν, uncommon civility, as he himself witnesses. Therefore, if the common people are civil and humane, and their superiors polite and ingenious; a general imputation of barbarism can never square with that nation. In short, take them separately or collectively, this stain is incompatible with the natives of *Malta*.

Let us now change the scene, and take a view of *Melite Illyrica*; and see if this appellation be more applicable there. This island is situated in the *Adriatic* gulf, near the river *Naro*, in the province of the *Nestians*, an *Illyrian* people. What is the character of these *Illyrians*? barbarous beyond measure;

so

\* A large and spacious region, however cultivated and civilized, may sometimes be skirted with rude and barbarous people. But even then, a traveller does not make use of the word *barbarian* indiscriminately; though he should, in journeying, meet with some of that cast. He would, surely, speak with limitation, and pay a little deference to the better part of the nation. But the island we are speaking of was so small, and the natives so civilized and industrious, that it is impossible any thing barbarous should have subsisted within their precincts. Whom, indeed, can we imagine these barbarous people to have been? "The remains of the *Pæni*," says *Boccart*, "who still existed there, and lived in *agris*," in the country part of the island. But why are we to suppose, in the most elegant little spot in the world, that there was a rude set of people, who led a brutal life by themselves, sequestered in the fields? What fields has *Malta*? and why must we take for granted these people were the *Pæni*, the offspring of *Tyre* and *Carthage*?

so that they are seldom mentioned without this denomination. *Thucydides*, speaking of *Epidamus*, says it was “in the neighbourhood of the *Taulantii*, a barbarous set of people, a sept of *Illyrians*:” <sup>5</sup> Επιδαμνος εγι πολις—προσωκησι δι αυτην Ταυλαντιοι Βαρβαροι, Ιλλυριον εθνος. *Polybius* mentions την των Ιλλυριων παραστοιαν; and says that, in his time, “ they did not seem so much to have feuds and quarrels with any particular nation, as to be at war with all the world:” <sup>6</sup> ε γαρ τισιν, αλλα πασι τοτε κοινες εχθρις ειναι συνεβαινε τες Ιλλυριες. *Diodorus* seldom mentions them, but he terms them *Barbarians*. Speaking of the *Lacedæmonians* giving them a remarkable check, he says, <sup>7</sup> τι πολλας θραυς επινοταν τις; Βαρβαροις. One *Illyrian* nation was called the *Dardanians*; of whom *Nicolaus Damascenus* <sup>8</sup> mentions an odd rule, which, I believe, no other body politick ever imposed upon itself: τρις εν τῳ βιᾳ λεονται μονον, ὅταν γενωνται, και επι γαμοις, και τελευτωντες. *Strabo* speaks of the country as naturally good, but neglected and barren <sup>9</sup> δια την αγριοτητα των ανθρωπων και το ληστρικον εθνος, “ on account of the savage disposition of the inhabitants, and the national turn to plunder.” They are represented as rude in their habits; their bodies disfigured with marks and scarifications by way of <sup>1</sup> ornament; not given to traffick, and ignorant of the use of <sup>2</sup> money. They are described as extending to the *Danube* north, and eastward to *Macedonia* and *Tbrace*; comprehending a villainous brotherhood under different denominations—<sup>3</sup> *Illyrii*, *Liburnique et Istri*, *gentes feræ*. Such were

the

<sup>5</sup> Hist. Lib. 1.

<sup>6</sup> Hist. Lib. 2. pag. 100. Edit. Cesaub. Item excerptæ Legationes: Sect. CXXV.

<sup>7</sup> Lib. 14. pag. 464. Edit. Stephan.

<sup>8</sup> Συναγωγη παραδοξων ηθων.

<sup>9</sup> Vol. 1. pag. 489. Edit. Amstel. 1707. *Herodotus* of the *Tbraciens*. Lib. 5. Cap. 6. Edit. Gronov. Το δην απο τολεμεις και ληιστος και λιστον.

<sup>1</sup> Strabo. Vol. 1. pag. 484. Edit. Amstel. 1707.

<sup>2</sup> Schol. in Dionys. Περιηγ. ad Vers. 97.

<sup>3</sup> Liv. Lib. 10. Cap. 2.

the *Scordisci*, a nation bent on ruin; who are said to have made a beautiful country for seven days journey a desert. Add to these the *Bessi*, so supreme in villainy, that the banditti looked up to them, and “called them, by way of eminence, the thieves:” <sup>4</sup> ὑπὸ τῶν λῃστῶν λῃσταὶ προσαγορευόνται. In short, it is notorious that all the tract of *Illyria*, from the city *Lissus* north-west, was termed Ιλλυρίας Βαρβαρικη; partly on account of the ferity of the inhabitants, and partly to distinguish it from the *Hellenic*, where the *Greeks* had made their settlements. It is observable that the islands upon this coast were noted for a desperate race of free-booters: and, what is most to the purpose, *Melite* and *Corcyra* particularly swarmed with pirates. They so far aggrieved the *Romans* by their repeated outrages, that <sup>5</sup> *Augustus* ordered the islands to be sacked, and the inhabitants put to the sword. This in great measure was executed. So that, when the Apostle arrived in these parts, the island must have been very much thined, and the remainder of the people well disciplined.

Having drawn this unamiable picture of fierceness and brutality, I submit to the reader to determine, which of the two people here spoken of deserve most the title of *Barbarians*. *Melite Africana* had never, that I can find, the least pretence to the character: such an imputation can never be fixed upon it, without great injustice and impropriety. But this character must belong to one of the islands: it falls then of course to the lot of *Melite Illyrica*; which, upon inquiry, has every collateral circumstance to confirm the justice of the appellation. St. *Paul*, indeed, experienced much good will and civility from the inhabitants, and makes a due acknowledgement of their kindness; yet calls them *Barbarians* in the same acceptation that we call the natives of *North America* savages. Among these there have not been wanting instances of humanity:

<sup>4</sup> Strabo. Vol. 1. pag. 490. Edit. Amstel. 1707.

<sup>5</sup> Appian. de Bello Illyrico.

manity: but, as they are for the most part rude and uncivilized, they are comprehended under this general denomination.

Modern travellers<sup>6</sup> report of *Malta*, that it harbours no serpents; a blessing, we are told, bequeathed to the island by St. *Paul* at his departure. *Cluver* seems to build much upon this; though he mentions the same circumstance of other places, such as *Galata* and *Ebusus*, where the Apostle never was. It is very certain that many islands, of small extent and removed far from the continent, are free from venomous creatures. If this be true of *Malta*, what they bring as a test of the Apostle's having been upon the island, is a proof to me that he never was there. As there are no serpents now; my conclusion is, that there never were any: consequently, it could not be the place where St. *Paul* exhibited the miracle. Thus we find that opposite and contradictory inferences are made from the same principles.

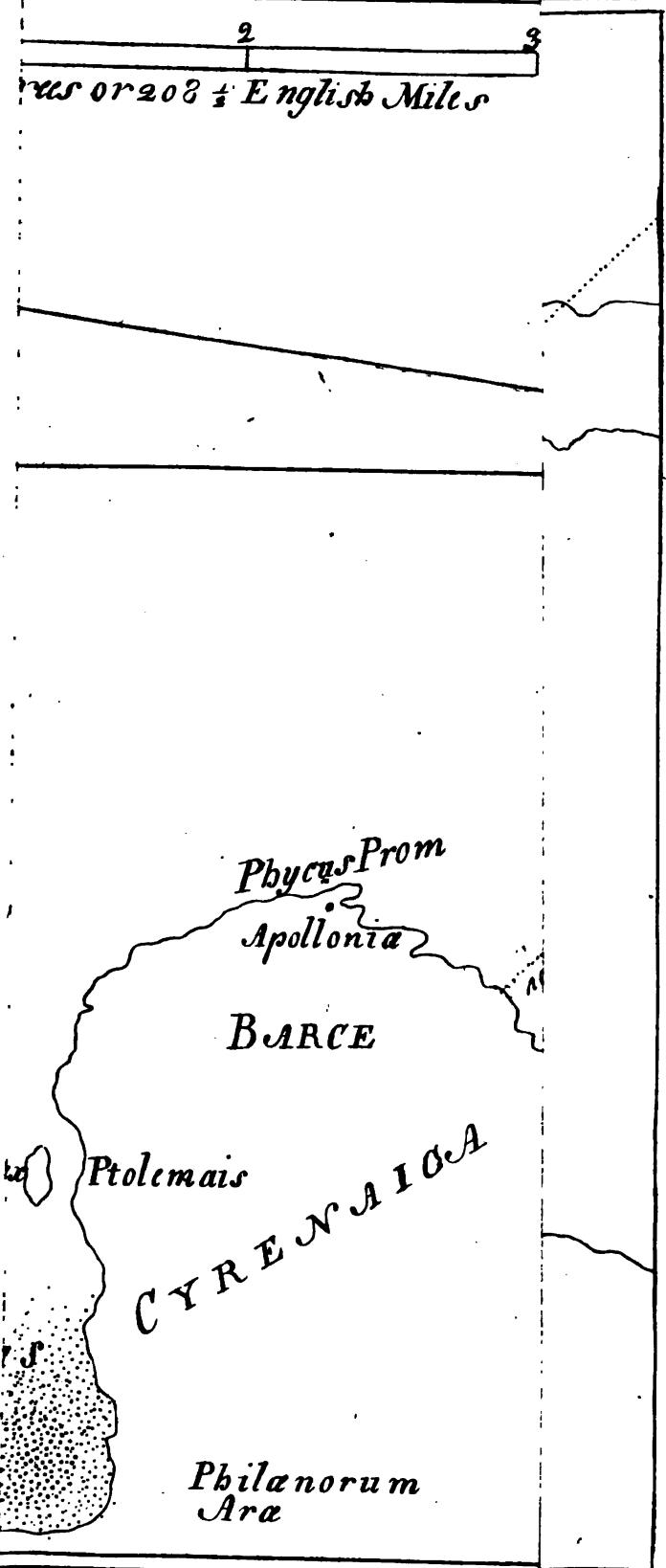
But it is said, they were afraid of falling upon the *Syrtis*: φοβεύμενοι μη εἰς τὴν Συρτίν εκπεσωσι: κ. τ. λ. *Bochart* infers from this,<sup>7</sup> that they could not be driven towards *Illyria*; because the wind that must carry them that way would rid them of all fears of the *Syrtis*. I make no doubt but it did; and that too very soon: for, though they were beating the seas many days, we hear no more of their apprehensions. This argument, however, seems to carry some weight with it, and therefore deserves to be examined. Dr. *Bentley* has before said, that *Euroquilo* was "the very wind that would directly drive the "ship from *Crete* to the *African Syrtis*, according to the "pilot's fears in the 17th verse." *Bochart* is of the same opinion: yet neither of them expressly tells us which of the *Syrtes* is meant. Are we to suppose the greater *Syrtis*, or the less? or, with *Beza*, to understand by the word Συρτίς any sand

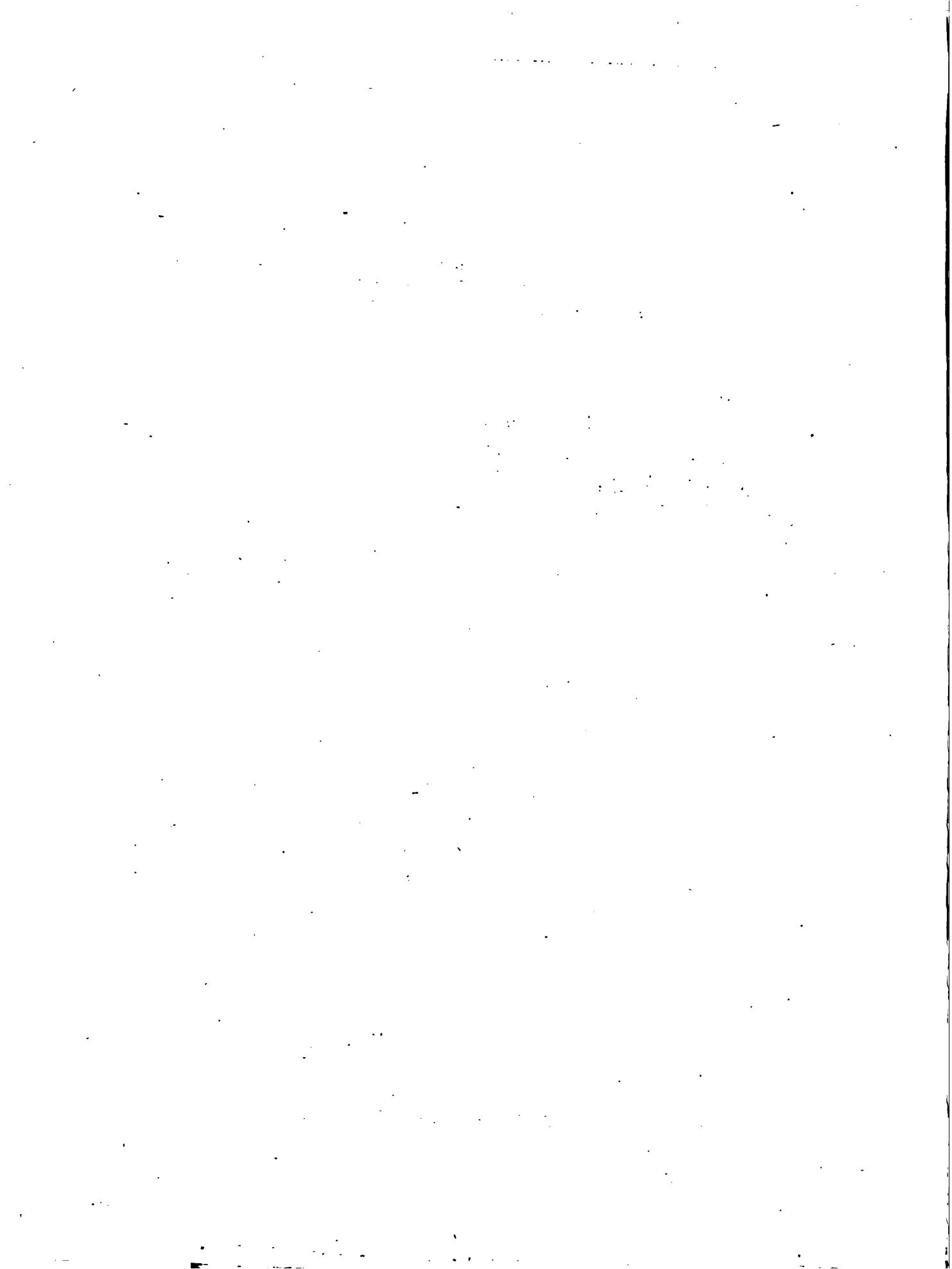
<sup>6</sup> *Thevenot's Travels into the Levant*. Part. 1. Cap. 5.

<sup>7</sup> "Quam letitatem si sequaris, res est confusa."

sand or shelf whatever? If we suppose the greater *Syrtis* to be here spoken of; that is at a considerable distance from *Clauda*: yet lies, however, nearly in the direction of the supposed *Euroaquo* or north-east wind. But what has this to do with *Malta*? That island is situated in respect of *Clauda* to the north of the west; making an angle with the other of little less than a sextant of a circle. The course of the Apostle to *Malta* cannot be inferred from a wind that blew 50 degrees another way. Nor must we suppose the *Syrtes* to be blended together, and that any part of the coast may be understood here. The *Syrtes* were separated from each other; having between them the *Regio Tripolitana*, a large tract of inhabited country three hundred miles in length. This intervened, and sufficiently<sup>8</sup> distinguished them. I take for granted that they mean the lesser *Syrtis*, because it is more in a line with *Malta*; but, on the other hand, it is at a much greater distance. Let us therefore suppose which we please; what are we to make of the word φοβεροι? or how are we to reconcile their fears with their situation? They were under the island *Clauda*; that is, three hundred miles from the greater *Syrtis*, above two hundred leagues from the less. Surely, the alarm was full early, and the danger very remote. What *Dutch* or *English* vessel is in fear of the *Goodwin* and *Galloper*, before it is got into soundings? it is not a thing to be imagined. These writers therefore make a very wrong deduction from this circumstance: the word φοβεροι means only a remote apprehension from the uncertainty they were in; not any immediate fear. Besides, had they been driven by the wind in the direction supposed, their fears would have increased in proportion as they approached the danger; which they were  
con-

<sup>8</sup> It seems to have been a country well peopled. *Ptolemy* mentions no less than eighteen cities in this interval between the *Syrtes*. It was famous on account of the emperor *Severus*: *Hic, provinciā Tripolitanā, oppido Lepti, solus ex Africā usque in præsentem diem Romanus imperator fuit.* Euseb. Chron. Hieron. Interp. See also *Eutropius*.





continually doing, if they advanced towards *Malta*. But, as I said before, we hear no more of these fears, though they are supposed to have been beating about those seas fourteen days.

But it may be further proved from the text, that their course lay not towards *Malta* and the *Syrtis*, but quite a different way. This is manifest from the verb *εκπεσωσι*, which is very emphatical; *φοβημένοι μη εἰς τὴν Συρτίν εκπεσωσιν*. It is plain, that, when it is said of a ship, that it would *εκπεσεῖν εἰς πέτραν* or *εἰς Συρτίν*, the meaning is, that it would be driven out of its course, and so run upon the danger: otherwise it would be said *εμπεσεῖν* or *εκπεστεῖν*, as we may learn from *Strabo* in speaking of these very sands. *ἢ Χαλεποτῆς δὲ καὶ ταυτῆς τῆς Συρτεώς καὶ τῆς μικρᾶς — συμβανεῖ τιστιν εμπιπτεῖν εἰς τὰ βραχὺ καὶ καθίζειν.* — *διοπέρ πορρῷθεν τον παραπλέου ποιεύνται, Φυλαττομένοι μη εμπεσούσι εἰς τὰς κολαῶς.* “The difficulty both of this and of the lesser *Syrtis* “ consists in this—it happens that many ships run directly up- “ on the shallows, and are there stranded:—for which reason “ mariners generally sail along at a great distance, taking “ care not to fall into the gulf and be imbayed.” But *εκπεσεῖν* signifies to fall upon any thing contrary to your expectation and will, by erring and wandering from your original scope and destination. In this very chapter we have three instances of the word in this sense: verse 32, *Τότε οἱ σρατιώται απεκούψαν τα σχοινιά τῆς σκαφῆς, καὶ εισαγαν αὐτην εκπεσεῖν:* verse 26, *Εἰς νησὸν δὲ τίνα δει ἡμας εκπεσεῖν:* verse 29, *Φοβημένοι τε μητῶς εἰς τραχεῖς τοις εκπεσωμεν.*<sup>1</sup> The ship's original direction then was manifestly in a different line from that which they were afraid of being

<sup>9</sup> Vol. 2. pag. 1192. Edit. Amstel. 1707.

<sup>1</sup> The learned *Hutchinson* interprets this passage as I have done. See *Xenoph. Anab.* Edit. Hutch. 8vo. pag. 452. *Εκπιπτοντας. Eodem sensu adbibetur εκπιπτεῖν, Act. XXVII. 17, 26; nempe de navigantibus, qui, cursu proposito excussi, vel in brevia incident, vel in littus ejiciuntur.* See also pag. 541.

being carried in: for it could not run upon the *Syrtis*, without going out of its course: it was therefore never bound towards *Malta*; for that is nearly in a direction with the lesser *Syrtis*. The whole then of their apprehensions seems to have been this: They were in a violent storm, and had not either the sun by day, or the stars by night, to direct them: they could not therefore tell what wind they were borne by: it might <sup>2</sup>vary every hour, and they not be sensible of it; as they had nothing to determine the point it blew from. In this gloom and uncertainty, not knowing which way they were carried, they were afraid they should be driven out of their course, and run upon one of the *Syrtis*. These sands were of great extent, and the terror of the neighbouring seas: but it does not appear that they were at all driven that way, or ever near the quicksands.<sup>3</sup> There is nothing in St. Luke's narration to induce us to make such a supposition; there is every thing to prove the reverse. Their course was originally for *Rbegium*; which they overshot, and were forced to take shelter in the *Adria*.

Another argument that *Bochart* brings to establish his opinion is taken from the words *τοπον διθαλασσον*; which, he says, is an *isthmus* or neck of land, such as that at *Corinth*, which has the sea on each side: and he remarks that there is just such a one at *Malta*, called *la Cala di S. Paolo*. But, with submission to this learned writer, I differ from him intirely. For what does it at all signify to a ship that is to be run on ground,

<sup>2</sup> The wind *Euroclydon* was certainly a hurricane. These winds veer round, and blow from every point of the compass; but at last settle to one particular station, from whence they often rage with no less violence, but more steadiness, for a long time.

<sup>3</sup> In our best charts of the *Mediterranean* there is laid down a shelf or sand not far from the island *Clauda*: this may possibly be the *Syrtis* they were in fear of. It lies to the south, a small matter out of their course; which must have been to the north of it.

ground, whether on the other side of the beach there be sea or land, wood or water? In respect to the grounding of the ship, it is matter of no consideration that the strand they drive upon has salt water on the other side. It is a circumstance they could scarce be acquainted with; and, after all, is saying nothing. For, make a section of an island anywhere diametrically; and it will be διθαλασσος, being by it's nature surrounded with water. What this learned man terms an *isthmus*, seems to me to be a point or small cape. Every bay has something of this sort; for it is the very thing that constitutes it.

*s Portus ab Eōo fluētu curvatur in arcum :*

*Objectæ falsâ spumant aspergine cautes :*

*Ipse latet : gemino demittunt brachia muro*

*Turriti scopuli.*

Homer gives the like description :

*⁶ Ενθ' επει εις λιμενα κλιτον ηλθομεν, ον περι τετρη*

*Ηλιβατος τετυχηκε διαμπερες αμφοτερων.*

*Ακται δε προβλητες εναντιαι αλληλησιν*

*Εν σοματι προχεισιν, αραιη δ' εισοδος εισιν.*

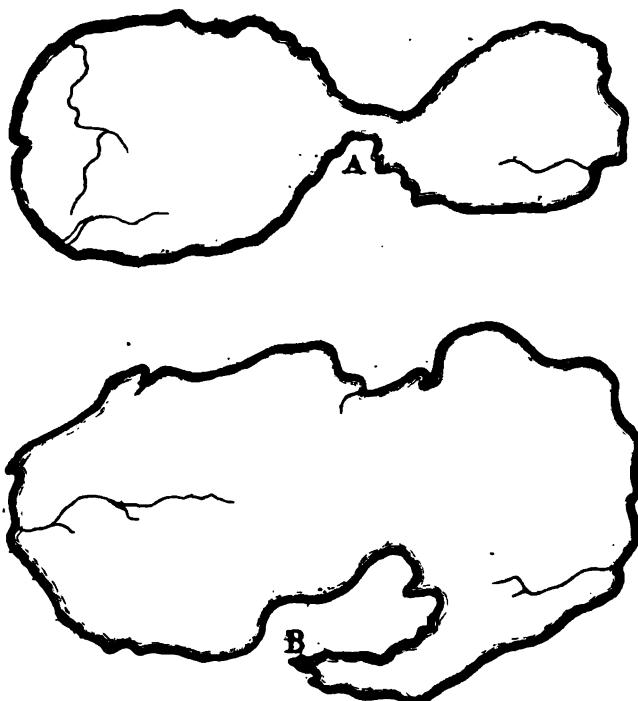
The τοπος διθαλασσος is nothing else but the natural barrier of an harbour: where this is wanting, they make an artificial one, called a mole or pier: otherwise there can be no security for shipping, the harbour being little better than a road without it. Such a barrier or headland was here, which they endeavoured to get round and failed.. This may be learned from the context: Περιπεσοντες δε εις τοπον διθαλασσον, επωκειλαν την ναυν; where the word περιπεσοντες is as emphatical as the word εκπεσοντες was before: it signifies falling upon a place in taking a round or circuit. The mariners saw a bay, into which they had a mind to run their ship: but they met with

a

*s Virg. Æn. Lib. 3. Vers. 533.*

*⁶ Odyss. Lib. 10. Vers. 87.*

a small promontory or ledge that projected, and formed the entrance into the bay; and which was washed on each side by the sea. This impeded them; and, in endeavouring to get round it, their ship struck, and stood fast.



A. *The τότος διθαλασσος according to Bochart's Idea.*  
B. *The same according to the Author.*

This is doubtless what the sacred writer means. There is a passage of *Dio Chrysostom* that confirms this interpretation of the word <sup>7</sup> διθαλασσος wonderfully: it is where he speaks of the *Syrtis of Africa* in his *Fabula Libyca*, and mentions the danger of being entangled among them. He says, <sup>8</sup> τοις δε κατ-

<sup>7</sup> Beza interprets τοτον διθαλασσον, *bimarem, isthmum*: but he explains it better by *une langue de terre entre deux mers*. Grotius calls it *tenuia*.

<sup>8</sup> Pag. 83. Edit. Casaub. Par. 1604.

κατενεχθεισιν εκ ειναι του εκπλευ δυνατον; that is, "when ships had penetrated into the *Syrtis*, their retreat was intercepted;" Βραχεα γαρ και ΔΙΘΑΛΑΤΤΑ και ταινιαι μακραι μεχρι πολλαι διηκεσαι πανταπασιν απορον και δυσκολον παρεχυσι το πελαγος: "because shallows and ledges of rock or sand, and narrow riffs that projected a great way rendered the sea dangerous and impassable." From all which we may venture to affirm that των διθαλασσος cannot be interpreted an *isthmus* in *Bochart*'s sense; nor can any thing be inferred from these words in favour of his opinion. As to the tradition, and superstition in consequence of it, which I wonder a protestant writer should build upon, it is not worth combating: only thus much I will say, that there is not a legend in *Spain* but has as good authority to maintain it.

In treating of a subject that is not controverted, it is sufficient for a writer to tender his own thoughts; and justify them by the best evidence he can produce: but where the point is disputed, there is something more required. It is necessary to state fairly whatever may be the opinions of others; whose notions must be canvassed, and their arguments and objections answered. As many of these arguments are often-times founded on conjecture, and of little weight; to go methodically through them is a process to the writer as painful and unsatisfactory, as it is dry and unentertaining to the reader. Yet it is a work that must be proceeded with; or it will be thought that justice has not been done to those who maintain a contrary opinion. I have already taken notice of some of the most material arguments produced by *Bochart*: it is necessary now to consider those that remain. The following is one.

It is observable that, in the island where St. *Paul* was cast, there was a governor named *Publius*, who was called Πρωτος της Νησος: and it is remarked that an inscription has been seen at *Malta*, wherein such a title is mentioned. This carries no

evidence with it; but is introduced as a plausible circumstance in favour of that island; since we are certified by this means that an officer of that character resided there. The inscription, as mentioned by *Bochart* from *Quintinus*, is very faulty. Λ. ΚΑ. ΤΙΟΣ. ΚΤΡ. ΙΠΠΕΤΣ. ΡΩΜΑΙΩΝ. ΠΡΩΤΟΣ. ΜΕΛΙΤΑΙΩΝ. It is quoted differently by *Grotius*, who gives it more fully, and somewhat more correctly. It begins thus. Λ. Κ. ΚΙΟΣ. ΚΤΡ. ΠΡΟΥΔΗΝΣ; which perhaps should be read, Λ. ΚΛΑΥΔΙΟΣ. ΚΤΡ. ΠΡΟΥΔΗΝΣ, and then it stands thus;

Λ. ΚΛΑΥΔΙΟΣ. ΚΤΡ. ΠΡΟΥΔΗΝΣ.

ΙΠΠΕΤΣ. ΡΩΜ.

ΠΡΩΤΟΣ. ΜΕΛΙΤΑΙΩΝ. ΚΑΙ ἹΓΑΤΛΩΝ.

ΑΡΞΑΣ. ΚΑΙ. ΑΜΦΙΠΟΛΕΤΣΑΣ.

ΘΕΩ. ΑΤΓΟΤΣΤΩ.

The meaning of it, as I have altered it, is this : *Lucius Claudius Quirinius Prudens, Eques Romanus, Procurator Melitenium et Gaulorum, Praeses et Minister, Divo Augusto.*

This I take to be the true reading: but I cannot see what inference can be made from it; as there were very many places under the like government. The *Romans* delegated their authority in different degrees to variety of officers: they had *Prætores*, *Proconsules*, *Præfecti*, *Legati*, *Procuratores*. The *Greeks* tryed to adapt equivalent titles, such as *Ἄνθυπατοι*, *Ηγεμονες*, *Πρωτοι* &c. This last I have translated *Procurator*, as being a governor of lower degree, and answering the nearest of any *Latin* term of office to the *Greek* before us. *Pontius Pilate*

<sup>9</sup> *Tbo. Reinesius* reads Λ. ΚΑΣΤΡΙΚΙΟΣ ΚΤΡΕΙΝΑ. *Syntag. Francof. 1682. Caſtricius* was no uncommon name, and possibly may be the true reading. It occurs in *Suetonius*, *Vopiscus*, *Pliny*, and others. *Porphyry* addresses his book *de Abſtinentia* to *Firmus Caſtricius*. *Claudius* is of fewer letters, and seems better adapted to the interval it is to fill up, if that be truly delineated by those who have copied the inscription. That ΚΤΡ. is *Quirinius* appears probable from an inscription at *Gaulos* mentioned by *Gualtherus*. It begins thus: M. VALLIO. C. F. QVIR. RUFO.

<sup>10</sup> *Grotius* reads ΠΑΤΡΩΝ: *Abela*, ΙΑΤΡΩΝ. The true reading is undoubtedly ΓΑΤΛΩΝ.

Pilate is called Ἡγεμὼν; but was only a *Procurator*, as appears by *Tacitus*, who stiles him *Procurator Judæa*. I am justified in this interpretation and in one of the alterations above by an inscription of the same place, mentioned, I think, first by <sup>2</sup>*Gualtherus*, and afterwards by <sup>3</sup>*Spon.* It begins, *Cbreſtioſ Aug. L. Proc.*—which must be read *Cbreſtioſ Augusti Libeſtus, Procurator*: and it will then appear thus;

CHREſTIOſ. AVG. L.

PROCVRATOR. INSVLARVM.

MELIT. ET. GAVL.

COLVMNAS. CVM. FASTIGIIS. ET. PARIETIBVS.

TEMPLI. DEÆ. PROSERPINÆ.

VETVSTATE. RVINAM. <sup>4</sup>IMMINENTIBVS.

RESTITVIT.

SIMVL. ET. PILAM. INAVRAVIT.

That is, “*Cbreſtioſ*, a freedman of *Augustus*, *Procurator* of “the islands *Melite* and *Gaulos*, repaired the pillars together “with the roof and walls of the temple of the goddess *Pro-“ſerpine*, that through age were ready to tumble down: he “likewise gilded the ball.” From all which we find that *Malta* was, as I have before observed, a place of elegance, and had many fine buildings; and that the chief *Roman* go-vernour was called *Procurator*: but nothing farther can I gather from this article.

*Bochart* would indeed persuade us that Πρωτος was the real title of the governor: he speaks of it as if it was peculiar to this place, and not in use any where else—*hujus insulae Praefectos ita nominari solitos et ex hoc loco colligere eſt, et ex veteri epitaphio.* But this is all a mistake: the true title of the ſu-preme magistrate was certainly a *Roman* one, probably the term *Procurator*, of which Πρωτος is a tranſlation. The *Greeks*,

not

<sup>2</sup> *Rerum Sicularum et adjacentium inf. tabulae Maltanae.* 1625.

<sup>3</sup> *Misc. Erudit. Antiq.* pag. 191.

<sup>4</sup> Read MINANTIBVS or MINITANTIBVS.

not having any word precise enough to express this dignity, substituted the general term Πρωτος; which, so far from being the real title, is but an inadequate copy of it, and may be adapted to *Proconsul*, *Legatus*, &c, with equal propriety. *Bochart* seems to have forgot that this was a *Roman* magistrate; and speaks of the *Greek* term of office, as if it were the *Latin* original; introducing at the same time *Carthaginian* evidence to shew the propriety of it. The *Romans*, in appointing their officers, did not follow *Phænician* or *Carthaginian* precedents.

I come now to an argument that consists of many particulars; which, that I may not do it injustice, I will set down at large. *Tres menses continuos in illâ insulâ bæfit Paulus cum centurione et aliis, Act. 28, 11; qui numerus hominum fuit CCLXXVI, Act. 27, 37. Quod vix quisquam crediderit de Illyricâ Melite; quia, cùm non nisi quatuor passuum millibus à continenti distet, et Epidaurum in conspectu habeat, portum celebrimum et hospitibus commodissimum; centurio Romanus maluisset eò trajicere, quâm totam biemem in miserâ insulâ degere; in quâ tam multos advenas sine gravibus incommodis diversari fuisset nefas.*

<sup>5</sup> The author's reasoning in this place is founded too much on sup-

It is a disagreeable task to be finding out blemishes in an author, that has deserved so well of the learned world as *Bochart*; and who has employed his talents to so good a purpose. But I should be guilty of injustice to the cause I am engaged in, if I suffered any mistakes even of so great a man to pass unnoticed, especially when they are of consequence to my subject. In the small extract, quoted above, there are no less than six assertions, that have not the least authority to back them. Not to mention, that, by his manner of speaking, one might be induced to imagine, that *Epidaurus* was not above four or five miles from *Melite*, which would be a great mistake; it is sufficient,

That he says, it was within sight of it :

That it was a very famous sea-port :

That it was very commodious for strangers to go to :

That a *Roman* centurion would certainly have passed over to it :

That *Melite* was a miserable spot : and,

That 276 persons could not have subsisted there three months without great difficulties : — all this of a place he was little acquainted with; whose name only he seems to have known.

supposition, and is attended with some mistakes. It is to be observed, he does not produce one single voucher for any thing that he has said. It seems, *Julius* would not have stayed in the island, had it been the *Illyrian Melite*; but would have quitted such a wretched spot for *Epidaurus*. *Julius* was a centurion; and had a great charge of prisoners, that it highly concerned him to take care of. Which situation would they be most secure in? upon an island; by it's nature surrounded with water? or in a barbarous town upon the continent? and which would a *Roman* soldier in those circumstances consult, his convenience, or his duty? He speaks of *Melite* as a wretched island; but produces no authority for it. That it was rather a poor place and of little repute, I believe: but this is a circumstance, I think, in favour of my argument. For it seldom happens, that a matter of fact transacted in a part of the world which all are acquainted with, is transferred to another, that is scarce ever heard of. But a transaction, that has been done in a place very obscure and remote, may easily by mistake be attributed to one more obvious and better known; especially when it is of the same name. Had the Apostle been shipwrecked at *Malta*; the other island would have claimed no title to the honour. But as it happened to be upon a spot little known; people have referred it to another, that they were better acquainted with. *Melite* consists at this day of six towns or hamlets, whose inhabitants are in number about two thousand. It has some good harbours; is productive of corn, wine, fruits, (but in no great abundance) and has plenty of fish: of one sort, called the *Sardines*, it has a remarkable fishery. Authors vary about it's dimensions, extending it from twenty five to forty miles in length; but I believe the former number is nearer the truth: and it is said to be twelve miles in breadth.<sup>6</sup> This is, from the best accounts,

the

<sup>6</sup> "L' isle de Meleda, nommée par quelques anciens Melita, où  
"l'on nourrissoit les petits chiens propres pour les dames, appellez Me-  
"litées,

the state of the island now; and there is no reason to think but it was much the same of old. As to *Epidaurus*, the *portus celeberrimus et hospitibus commodissimus*, I can say nothing to it; as I do not recollect any particular account to this purport or the contrary. A writer that travelled that way in the 16th century, speaks thus of *Ragusa*: *Portum habet tutissimum, sed manu factum, nec satis amplum.* He afterwards tells us that "at some distance was old *Ragusa*, the ancient *Epidaurus*; which, being burnt by the *Gotbs*, was deserted by the natives, who retired higher up the gulf, and built the new city: " *Haud procul ab urbe ortum versus vetus Ragusa, Epidaurus olim dicta, deserta penè et ædificiis infrequens.* *Hæc, à Gotbis*

" litées, et par quelques autres Meligene ou Melitine, est assise aut le vant de Curzola, et longue de 30 mille; mais peu habitée, et seulement renommée pour le grande quantité de Sardines qu' on y pesche. *Davity.* Tom. 3. pag. 1165. Par. 1660.

" L' île de Melita est la plus grande: car elle a soixante milles de tour; mais elle est fort pierreuse, et ne produit de vin. Quant à l' île du milieu, elle ne contient que sept milles de circuit; et est fort fertile en recompense. Il n'y en a point, qui ayent de si bons ports, et dont les habitants soient plus riches. *Voyage de levant par le Sieur Des Hayes fait 1621. à Paris 1645.*

*Spon* says, *Epidaurus* was 12 miles from what is now called *Ragusa*: " Deux milles au delà il y a un village appellé *Ragusa Vecchia*, qui étoit l' ancien *Epidaura*." *Davity* says, about six miles: " *Ragouse Vieille* assise au levant de la Nouvelle à quelques 6 mille delà—La Nouvelle *Ragouse*—assise à 50 mille de l' île de *Curzola*." Tom. 3. pag. 1160.

*Melita, insula mari Adriatici, Dalmatiae adjacens, inter oram illius et Corcyram Melenam 12 mill. pass. quot patet in latitudinem, longa 50: canibus Melitæis, qui olim in deliciis, nobilis. Ab Epidauro 70 mill. pass. Nunc Meleda, Sclavis Mlet, cum oppidulo cognomine. Hoffmanni Lexic: Universale.*

*Melita, Melita, altera insula Dalmatiae in mari Adriatico, nunc Melede ab Italæ, et M'let a Sclavis, est prope Corcyram Melenam et oram Dalmatiae; ab eâ quinque millibus in meridiem, sub republicâ Ragusinâ. Extenditur ad 24 millia ab ortu in occasum; et 25 mill. à Ragusis urbe in occasum distat. Alphonsus Lazor a Varea. See also Universus terrarum orbis delineatus. 2 Vol. Patavii 1713.*

See *I solario di Benedetto Bordone. Venet. 1584.*

<sup>7</sup> *Joannes Cottunius, Iter Hierosol. 1598. Antwerp. 1619.*

<sup>8</sup> *Gotbis devastata et diruta, nunquam bacenus restituta est.* From hence I conclude that *Epidaurus* was not that commodious port as is supposed. For I should think the natives would not have gone out of their way to form a new harbour at some expence and labour, if there had been a good one ready made to their hands. It is said that they were but four miles from the continent: it certainly is little more than four or five miles. But can you always land upon the coast? and, when you are landed, are there no marshes nor rivers, no impediments in a wild, uncultivated country, to obstruct your march? and are you always sure of arriving in good time at a place of plenty and security? Yes: *Epidaurus* is within view. This is a great mistake: *Epidaurus* lies to the east, out of sight, as is certified by the best authors. This we may learn from the distance of *Meleda* to *Ragusa*: some make it 30, some 50 miles.<sup>9</sup> *Epidaurus* must be still further: and, as we know not what part of the island the Apostle was cast upon, some allowance must be made for that. What the precise distance is, I cannot ascertain; doubtless, no inconsiderable tract for shipwrecked people to pass over upon a dangerous<sup>1</sup> coast, and

in

<sup>8</sup> They were the *Sclavi* and *Abares*, here called *Gotbs*. In the reign of *Heraclius*, *Dalmatia* was ravaged by these nations. See *Confl. Porphyrog. de administrand. Imp. Cap. 36.* He mentions the inhabitants going from *Pitavaea* or *Epidaurus* to *Raufis* ('Pauris'). Cap. 29.

<sup>9</sup> *Antoninus* in *Iter. Marit.* makes it about 25 miles: *A Melita Epidaurus Stadia CC.*

<sup>1</sup> That the *Adriatic* was a sea of dangerous navigation we learn from many writers. *George Sandys* calls it a sea "tempestuous and unfaithful; " at an instant incensed with sudden gusts, but chiefly with the southern "winds." *Wheeler* experienced its fury in a bad storm, that he there encountered. He mentions many rocks between *Meleda* and *Ragusa*, pag. 27. *Joan. Cottusius* did the same. After the victory gained by the *English* over the *Spanish* fleet at *Messana* in the year 1718, some ships were ordered up the *Adriatic* by the *English* admiral: but they soon returned, finding it too stormy and dangerous a sea for ships of burden to abide in,

in a stormy season. But, it seems, their very necessities would force them away : for the number of persons landed was no less than two hundred seventy six; "too many to have subsisted "there without the greatest inconvenience:" *In quā [insulā] tam multas advenas sine gravibus incommodis diversari fuisset nefas.* But for this assertion he brings no authority : and without authority it is unreasonable to subscribe to it. We have seen encampments in the *Isle of Wight*; and we read of *Saxon* and *Danish* armies wintering in the *Isle of Thanet*, which are both of small dimensions. If these islands could for some months support three or four thousand men ; why should not an island as large or larger maintain two or three hundred for the same time? But, after all, how do we know that they could get away? Methinks, this article deserved some consideration.

## Boat

*Joan. Lucius* mentions the difficulty of navigating the sea about *Epidaurus*. pag. 25.

\* Doubtless it is impossible at this distance of time to determine with any certainty about the goodness of this island, or those in its neighbourhood. Yet some judgment may be formed of what they probably were in the time of the Apostle, from what they have been for some centuries past; the nature of the soil and temperature of the air being, I suppose, at all times much the same. *Constantinus Porphyrogennetes* speaks very much in their favour. Πλησιαζετι δε αυταις νησοι τετταρες, τα Μελιται, τα Κυρκυραι, ή Βαργω, και ο Φαρος, καλλιγενες και ευφοριωται, ερημοκαπραι εχυσας και ιδιωτικοι καλλις. Οικητι δε ει αυταις, και εχυσι τα κτηνα αυτων, και εξ αυτων ζωσιν. Cap. 30. To the same purpose speaks *Palladius Fuscus de Situ orae Illyrica*: *Curzula insula ambitu sexcentorum stadiorum, pinacbris redimita, et aquis abundans, fert frumenta vinaque, et alia usui necessaria præter salem et oleum—adeoque benigni soli et temperati aëris existit, ut ferat etiam mala Medica et siliquas.* Ab eâ decem et octo millia passuum distat Melita, canibus olim celebrata, qui, auctore Plinio, Melitai sunt appellati; quamvis Strabo id alteri Melitæ, ante Pachynum Sicilie promontorium sitæ, tribuat. Sed Illyrica; circuitu colligens oëtingenta stadia, vini et pecoris abundantissima est. pag. 156. *Palladius Fuscus cognomento Niger, Rbetor, floruit circa 1450.* See *Joan. Lucius de regno Dalmatiae et Croatiae*. Davity has before mentioned a great fishery for Sardines. All these authorities should have been considered, before the island had been pronounced so very barren and inhospitable.

Boat they had none: their ship was lost: what method could they make use of, to transport themselves to *Epidaurus*? How was the centurion *Fallos* to manage?

*Ov περ γαρ μνησκον οἰδην εὐθανίαν.*

Before we are so determined about people's motions, we should be sure of the means and possibility of conveyance. In short, to finish this dry argument, we are morally certain that not only the persons with the Apostle, but others likewise from *Alexandria* did not hesitate to winter upon the spot at the same time. They seem too to have been a large body; if we may judge from their ship, that was afterwards capable of taking in so many supernumeraries. The island, that is presumed to be incapable of supporting one ship's company, seems to have been sufficient to supply two ships with every thing to their satisfaction. We have therefore no reason to think it so despicable as has been imagined.

Pardon me, says *Bochart*; I make no such inference: the very circumstance here urged proves that this could not be the place of the Apostle's shipwreck: for a ship bound from *Alexandria* to *Puteoli* could never go so much out of it's way—*quisquis Alexandriā Puteolos iturus Illyricam Meliten petit, merito dici queat, sīn minus toto cælo, saltēm toto salo aberrāsse.* And again—*cum ab Ægypto Puteolos contendentibus Africana Melite penè invitis sese offerat.* Here is a twofold mistake. First, it is imagined that what was done was matter of choice: the author speaks *quasi petebant insulam*, as if they had made to the island designedly; whereas the ship, it is plain, had lost it's passage by stress of weather: driven, probably, by the same storm the Apostle was, and forced to winter where they could best secure themselves. In the storm they had overshot the straits of *Rbegium*, and were obliged to take shelter in the *Adriatic*. In the next place, it is said that, in going from *Egypt* to *Puteoli*, mariners must almost, whether they will or

no, run upon <sup>3</sup>*Malta*. Yet, after all, *Malta* makes but a poor figure, when fairly defined: lying nearly east and west, - and projecting a front of about eleven miles, where widest; and that, towards the most extensive part of the *Mediterranean*: so that it is but a poor mark to hit, and that in a very wide field. But this is not all. The misfortune is, that the common course from *Alexandria* to *Italy* was quite a different way: not, as *Bochart* imagines, by *Malta*, and by the southern coast of *Sicily*, which was a very dangerous track of navigation: <sup>4</sup> but quite otherwise; the mariners keeping as far away as possible, and never coming within many leagues of that sea. What their rout was, I will describe from the course of a ship bound, as they were, from *Alexandria* to *Italy*; as it is mentioned in a dialogue of *Lucian*, referred to before under the title of *Πλοιον καὶ Ευχαι*. This ship, of which I have made some mention above, set sail from the *Nile* with a brisk gale; and on the seventh day had got as far as *Acamas*, the western promontory of *Cyprus*. Here the wind came full against them; and they were obliged to run obliquely up to *Sidon*. From thence they shaped the very same course as the ship of St. *Paul*; running under the coast of *Pamphylia*, where they were very near being lost upon the *Cbelidonian* rocks. They then coasted *Lycia*; and got as high as *Cnidus* in the tract of the former ship. But, whereas the Apostle's ship turned off to the left, to get shelter in *Crete*; this, finding it had lost its voyage, stood cross the *Ægæan* sea for *Attica*, and after much difficulty came to anchor in the *Piræus*. This was effected

seventy

<sup>3</sup> *Bochart* says, *Malta* lies in the very line that all ships went in that sailed to *Italy*. The Apostle says, the island he was to be driven to, was not in that line, but quite another way: Εἰς νησόν δὲ τινὰ διεἴησεν: that is, "the island we shall be cast upon is out of our true course and direction." Every circumstance evinces that *Malta* could not be the island.

<sup>4</sup> *Insula est Melita — satis lato ab Siciliâ mari periculosoque disjuncta.* Cic. Orat. 4. in Verr. Sect. 46.

seventy days after they had set sail from the *Pharos*: at which time, says one of the persons in the dialogue, it ought by right to have been in the mouth of the *Tiber*. For, says he, instead of holding the course they held, they should have ran close under *Crete*, keeping it on their right hand; then have turned up to the promontory *Malea* in *Laconia*: after which their course was too plain to need describing. For, from the *Peloponnesus* they were to stand over for the straits of *Messana* and *Rhegium*, and so prosecute their voyage to *Puteoli* or *Rome*. *Virgil* makes his hero take the same course towards *Italy*; who, though his poem is in great measure a fable, yet, I suppose, copied the truth or the semblance of truth, whenever he could introduce it.

Upon *Bochart's* principles one might argue, that this ship's coming to *Attica* and the *Piræus* must be a mistake: for it was certainly *Malta* that it arrived at: because *Attica* is quite out of the way for any ship to touch at, that is bound from the *Nile* to the *Tiber*—*toto cælo et toto salo errant*, &c. But ships that lose their passage cannot always choose their haven of retreat: they are at the will of the winds, and are sped at their direction.

There is no greater fallacy, than what arises from forming notions about the fitness and expediency of things, at the distance of time, that we have been speaking of; and in respect to seas and countries, that we are but little acquainted with. The only way of proceeding is to go by authority and example, where they are to be had. If they are not to be found; the best way is to be silent: if they are to be met with, it is unpardonable not to make use of them. I have given one instance of a ship, whose true course towards *Italy* is described. Another is to be found in *Josephus*, where *Herod*, in his voyage from *Alexandria* to *Rome*, went nearly the same course as the ship, wherein the Apostle was cast away. <sup>επι</sup>*Αναχθεις ον εκείθεν*

<sup>5</sup> *Antiquit. Lib. 14. Cap. 14.*

της Παρθυλίας, καὶ χειμῶνι σφόδρᾳ περιποστα, μολις εἰς Ῥαδον διασχίζεται, φορτιαν αποβολῆς γενομένης. Καὶ δύο μὲν ενταῦθοι· τῶν Φίλων αὐτῷ συνηγορῶν, Σαπτήνας τε καὶ Πτολεμαῖος. Ἐυρῶν δὲ τὴν πόλιν ὅπο τε πρὸς Καστιον πόλεμον κεκακισμένην, καὶ ἀπόρος μὲν εἰς πολεῖν αὐτῆν απηντούσεν, αλλὰ καὶ παραδίναμιν αὐτὴν ανεκτάσθε. Τριηρη τε κατασκευασθεῖσ, καὶ αναχθεῖσ εντεύθεν συν τοῖς Φίλοις επὶ Ιταλίαν, εἰς Βρεττονίου καταγεντα.

It is observable that the island we have been writing in favour of was called not only *Melite*, but *Melitene*: which leads me to consider an error that has crept into the *Vulgate*; where the Apostle is said to be shipwrecked on the island *Mitylene*. This is plainly a mistake; and a person the least versed in critical knowledge will see at once what the original reading was, and how it should be corrected. *Mitylene* is the capital of *Lebos*, and quite in a different sea. It is, doubtless, an error for *Melitene*, brought about by a small change and transposition of a letter; or, for *Mekētine*, from *Μελῆτη*, which seems to have been the true name of the *Illyrian* island; it being called at this day *Melede*, and by the *Sclavonians* *M'leet*. A manuscript of the *Liber Apostolicus*, brought from *Heraclea in Pontus*, has *Μελῆτη*; and *Arator Subdiaconus*, though he misapplies the name, pronounces it nearly in the same manner *Melite*,

—remis vicina Melite.

Hence St. <sup>7</sup> Jerome has *Militine*, agreeing very nearly with *Μελῖτην*, the reading of <sup>8</sup>*Ptolemy*. Now this is a name not at all applicable to *Melite Africana*; there is no instance of it's ever having been called so: but it is what *Melite Illyrica* is often denominated by: *Melitene* is a name

<sup>6</sup> A MS in my hands, intitled, *Liber MS vulgo dictus Apostolicus*, *Αποστολικον Βιβλιον, et Πραξαποστολος &c.* Fuit quondam hic Codex Ecclesie Archiepisc. Heracleæ in ordine Propontidis sitæ.

<sup>7</sup> *De nomin. Hebraicis*. Venerable Bede calls the island *Miletus*. *Eodem die natale Sancti Publpii Abbenarum episcopi, qui, princeps insulae Miletii, cum navigantem &c.* Vide *Martyrologium*; XV. Cal. Febr.

<sup>8</sup> Geogr. Lib. 2.

name applicable to that island, and to that alone. It was called Μελιτη, Μελιτιη, Μελιτηνη, and <sup>9</sup>Μελιτουσσα, and, as some say, <sup>1</sup>Meligena: whereas Malta is said to have been called Melivetum, Milivetum, Maltach, and <sup>2</sup>Maltacia. Hence, I think, we may from the <sup>3</sup>Vulgate decide the point in question; as we find there a very early evidence in our favour, probably as old as the third century. The island in debate is pretty clearly determined by this interpretation.

One thing more I have to offer; and I shall then conclude. Upon a supposition that the Apostle wintered in the Adriatic, every

<sup>9</sup> Μελιτουσσα, πολις Ιλλυριας: *Polyb. apud Steph. Byzant.* I suppose, the chief town of this island. The memorable passage of *Constant. Porphyrog.* concerning *Melite Illyrica* may, I think, be corrected from *Polybius*. It stands thus: Νησος ἑπερα μεγαλη τα Μελιτη, πτοι το Μαλοζετας· ψη ταις Πραξεσι των Αποστωλων ο αγιος Λακης μεμνηται, Μελιτη ταυτη προσαγορευται. Cap. 36. Is not Μαλοζετας a transposition and change of a few letters for Μαλιτουσσα or Μελιτουσσα?

<sup>1</sup> *Isolario di Bened. Bordone. Ven. 1534*, and *Davity.*

<sup>2</sup> But it is thought to have been so called erroneously. See *Burchard Niderstedt, Malta vetus et nova.* Whatever it may have been called, it was never called *Melitene*.

<sup>3</sup> It is remarkable no copies of the *Vulgate* have *Melite*. I have examined most of the early editions of the *Latin* version: and they all have *Mitylene* or *Mytilene*, with scarce any other variation. The edition printed by *Fust* and *Schoffer* in 1462 at *Mentz*, and all those of *Venice* and *Nurenburg* to 1490 have this reading, one only excepted. This could not be the effect of chance. As there were two islands called *Melite*, it was certainly the translator's intention to distinguish that which was honoured with the Apostle's presence: and, to prevent any mistake or confusion, he calls it by a more peculiar name, that could not be applied to the other; i. e. *Melitene* or *Melitine*, for so it originally stood. This was the translator's design: but bigotry and prejudice have got the better of his precaution. The edition, that I have excepted out of the general list, is that printed at *Venice* 1493; which retains the true reading *Mylitine*, which is nearly as it stood originally in the *Vulgate*: *Et cum evassissimus, tunc cognovimus quia Mylitine insula vocabatur.* It is likewise retained in the *Coptic* version. See *Novum Testam. Aegypt. hoc est, Copticum*, published at *Oxford* 1716 by *David Wilkins*; where the name of the island is expressed Μελιτη. The *Syriac* printed *Cotbenis Anbaltiorum* has *Meliti*. The *English* Bible too printed by *Whitchurch* in 1549 expresses the true name of the place: "And when thei wer scaped, " then thei knew, that the yle was called *Milete*."

every thing that happened afterwards, when they set sail, is plain and to be accounted for. St. Luke says they embarked on board an *Alexandrine* ship, that had wintered in the same island: that they sailed first to *Syracuse*; and, after tarrying three days, they set sail again; and, by taking a compass, they got to *Rhegium*. The learned *Bochart* makes use of these circumstances to prove that the Apostle could not have been near the coast of *Illyria*: whereas these occurrences are what must have happened from the situation we suppose them to have been in there. I would only ask what wind a ship would require on the *Illyrian* coast, to carry it through the gulf of *Adria*. A child with a chart before him would tell you it must be a wind from the north. But will such a wind be favourable for the straits of *Messana*, and to go to *Puteoli* or *Ostia*? No; it requires a contrary wind to what they set out with: and they must either beat the seas, or make to some port. We accordingly find the ship went to *Syracuse*; and after three days (whether the wind was more favourable, or they were tired with waiting, is uncertain) they ventured to sea again: and, *περιβούτες*, "fetching a compass," taking a good circuit to the east, they gained the advantage of a side wind, and got to *Rhegium*. Here a south wind sprung up, as fair as they could wish; and they arrived the second day at *Puteoli*. Supposing they set sail from *Malta*, the whole is very unsatisfactory, not to say unintelligible. We can assign no reason for their stay <sup>4</sup> at *Syracuse*; nor for their taking such a circuit to get to *Rhegium*: because it is certain that the wind they sailed with

<sup>4</sup> *Grotius* thinks, they went to *Syracuse* to traffick. But these ships of *Alexandria* were under great restrictions; their chief commodity, if not the whole of their cargo, being corn, which *Rome* was in much need of. The *Romans* were always very careful about this article; in later times particularly severe. See *Cod. Justin.* Lib. XI. Tit. 27. *de frumento Alexandrino*.

No ship was to be excused the service; *nec si cælestis contrâ proferatur eraculum*. Lib. XI. Tit. 3.

with round *Cape Passaro* to *Syracuse* would have been equally fair for *Rhegium*; and could scarce have failed carrying them even to *Puteoli* or the *Tiber*.

Thus have I gone through the disquisition I first purposed; and have endeavoured to support my arguments with the best authorities, and place them in the clearest light. In the mean time, I am sensible there may be some prejudice against what I have been urging, on account of the great eminence of the persons, whose opinions I controvert and oppose. Among others, *Bentley*, *Grotius*, *Beza*, *Bochart*, *Cluver* are men of great name, that have ever been esteemed writers of the first rank in the times they lived: it will hardly be imagined that men of such universal learning could be mistaken in a point they professedly made their study. But we must consider the grand scope they had in view, the ample field they were conversant in; where a person of the most extensive knowledge might sometimes be bewildered and lost. The more universal their study was, the less attentive they must have been to particulars; and, consequently, may sometimes have been guilty of oversights and mistakes that human frailty cannot guard against: which mistakes we often see detected and amended by persons of less extensive knowledge and smaller abilities,

Those who encroached upon the banks of the *Nile* were to be burnt alive. Lib. IX. Tit. 38. *Honorii et Theodosii*. See particularly Lib. XI. Tit. 1, 5. on mariners going out of their course. *Qui fiscales species suscepit deportandas, si, rectâ navigatione contemptâ, littora devia sectatus eas avertendo distraxerit, capitali pena plectetur.*

And Lib. XI. Tit. 1, 6. *Judices, qui in partibus Diaceos sue onusca navigia, cum prosperior status invitat, sub praetextu biennis immorari permiserint, una cum municipibus et corporatis ejusdem loci, fortunarum proprietarum feriantur dispendiis. Naucleri præterea panam deportationis excipiant, si aliquid fraudis eos admisissi fuerit revelatum.*

These laws, though of later date, yet sufficiently show, of what consequence this article was. The mariners at all times were obliged to make the greatest dispatch: and the centurion *Julius* had too great a charge, and too much authority to suffer any delay, especially after a detention of so many months.

abilities, who followed their footsteps, and gleaned after them.

The clearing up these difficulties may be thought by some a circumstance of little consequence, and possibly of less entertainment. But it must be considered that the determining any point of Scripture is always attended with advantage. In the investigation of any sacred truth we see continually fresh evidence arise; some new light break in; that strengthens and illustrates beyond the point in view. It matters little whence it proceeds: it is ever pleasing to a serious and inquisitive mind, and cannot but be profitable in the end. The most minute inquiry and elucidation tends to a confirmation of the whole. There will be likewise seen this advantage resulting from what I have laid before the reader; that he will, I believe, find the seas I have been treating of, with their boundaries and abutments, together with the changes in different ages they underwent in respect to those limits, more clearly and precisely determined here than has been any where else observed.

It may likewise be entertaining to reflect, how much the art of navigation is improved, and with what dispatch now a days commerce is carried on. In former times they only made coasting voyages, never willingly losing sight of land. The *Nere*; σιτοφόροι; or σιταγωγαί; were particularly heavy and slow. The ship mentioned by <sup>3</sup>*Lucian* set out with a fair wind, and was seven days in getting to *Cyprus*: and it was judged seventy days sail to the *Tiber*. An English levanter with a steady gale would put boldly before the wind, and run in that space from *Jaffa* to the *Lizard*.

But, what is a more serious consideration, we may learn from hence how strict an examination the Scriptures are capable of undergoing. No history has stood the test that the sacred writers are made to bear. And in these inquiries it is very satisfactory to observe by the collateral evidence, as it coin-

<sup>3</sup> See Dial. Πλεῖστον την Εὐχαῖς.

coincides, that things must necessarily have happened in the manner they are represented. It may likewise serve to display to us the credulity of the church of *Rome*; and shew on what weak foundation their faith is established. A mistake being once made between two islands of the same name, how many forgeries are introduced in consequence of this one error? all which are recommended by their clergy as truths to be highly reverenced. This is strongly evidenced by the editors of the <sup>4</sup> *Rhenish* testament: who were not content to give their readers a mangled translation of the *Vulgate*; but they must annex to it the legends of their church, to corrupt it still

<sup>4</sup> The New Testament printed at *Rhenes* 1582, by *John Fogny*. This translation was made for the use of the English papists by *William Allyn*, who was afterwards a cardinal and archbishop of *Mechlin*. He is said to have been assisted in this work by *Richard Bristow* and *Gregory Martin*; the former that wrote a dissertation on the true pronunciation of the Greek language. The author of the notes is said to be *Thomas Worthington*. There was a confutation of this translation written by *Thomas Cartwright*, author of the *Admonitions to parliament*. See *Lewis's Hist. of the English translations of the Bible*, pag. 293. and *Wood's Athene Oxon.*

' They have fainted *Publius*, whose hand they pretend to shew for a slick. *Manduca* the *Jesuit* has gone so far as to write his history. And, not content with forcibly bringing St. *Paul* hither, they make him attended with *Luke* and *Trophimus*; which last, they say, took up his residence in the island. In the city *Valetta* is a monument and inscription raised by *Abela* to his memory. They shew a fountain that St. *Paul* caused to flow out of the rock; and near it a stone, with some not inelegant verses:

*Huc sub rupe cava, quam cernis ad equoris undas,  
Enigus trepidat fons salientis aquae.  
Religione sacra latices venerare, viator;  
Nausfragus bas dederit cum tibi Paulus aquas.*

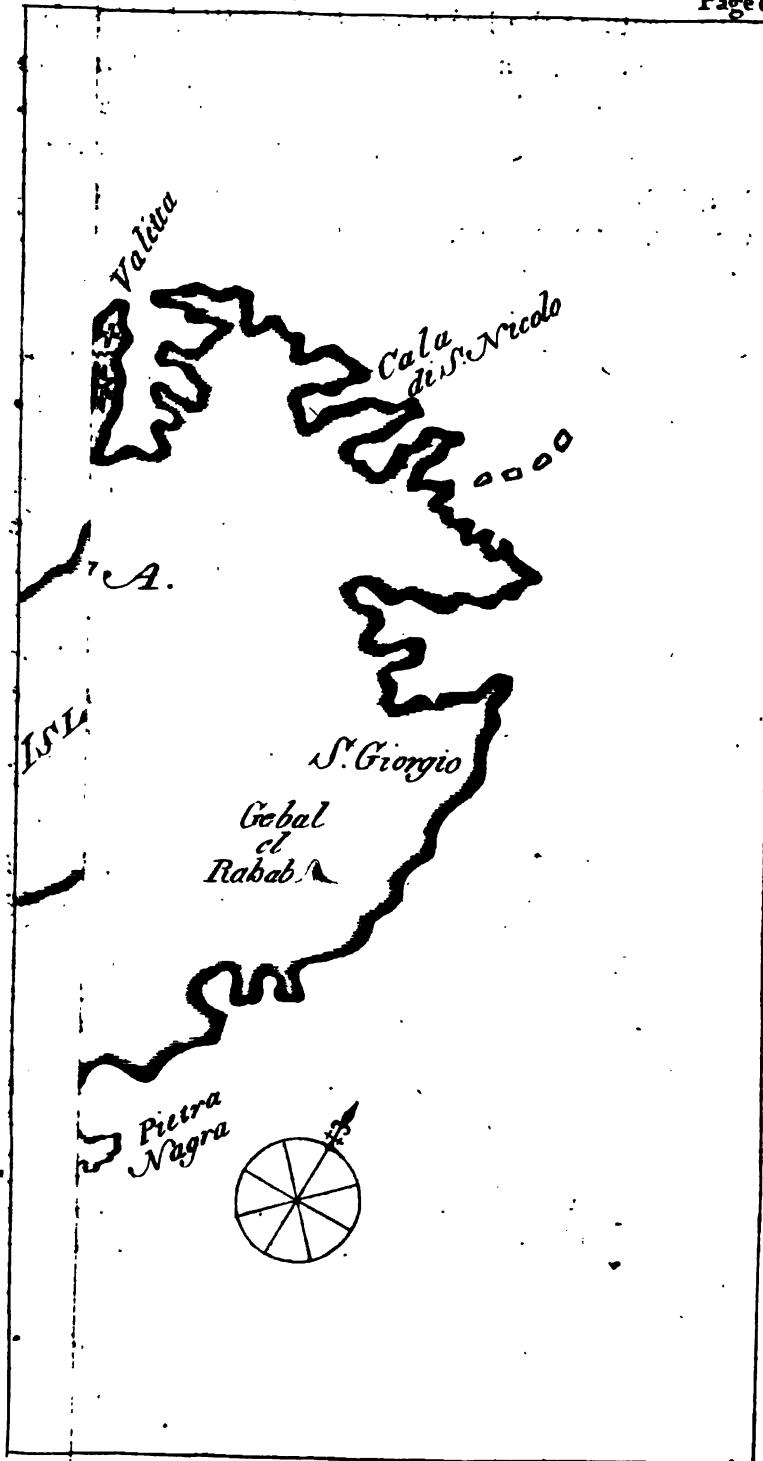
*Dioctius Carthusianus* assures us, St. *Paul* founded a church at *Malta*; and, what is more extraordinary, that he dedicated it to the Virgin *Mary*. *Abela* reports the same circumstance: *Dedicata fuit prima Ecclesia in Melita a Sancto Paulo sacrissime Virgini Maria; cuius imaginem depinuisse Sanctum Lucam Evangelistam, socium Apostoli in peregrinatione et naufragio quod bic passus fuit, ex antiqua traditione statuitur et tenetur a*

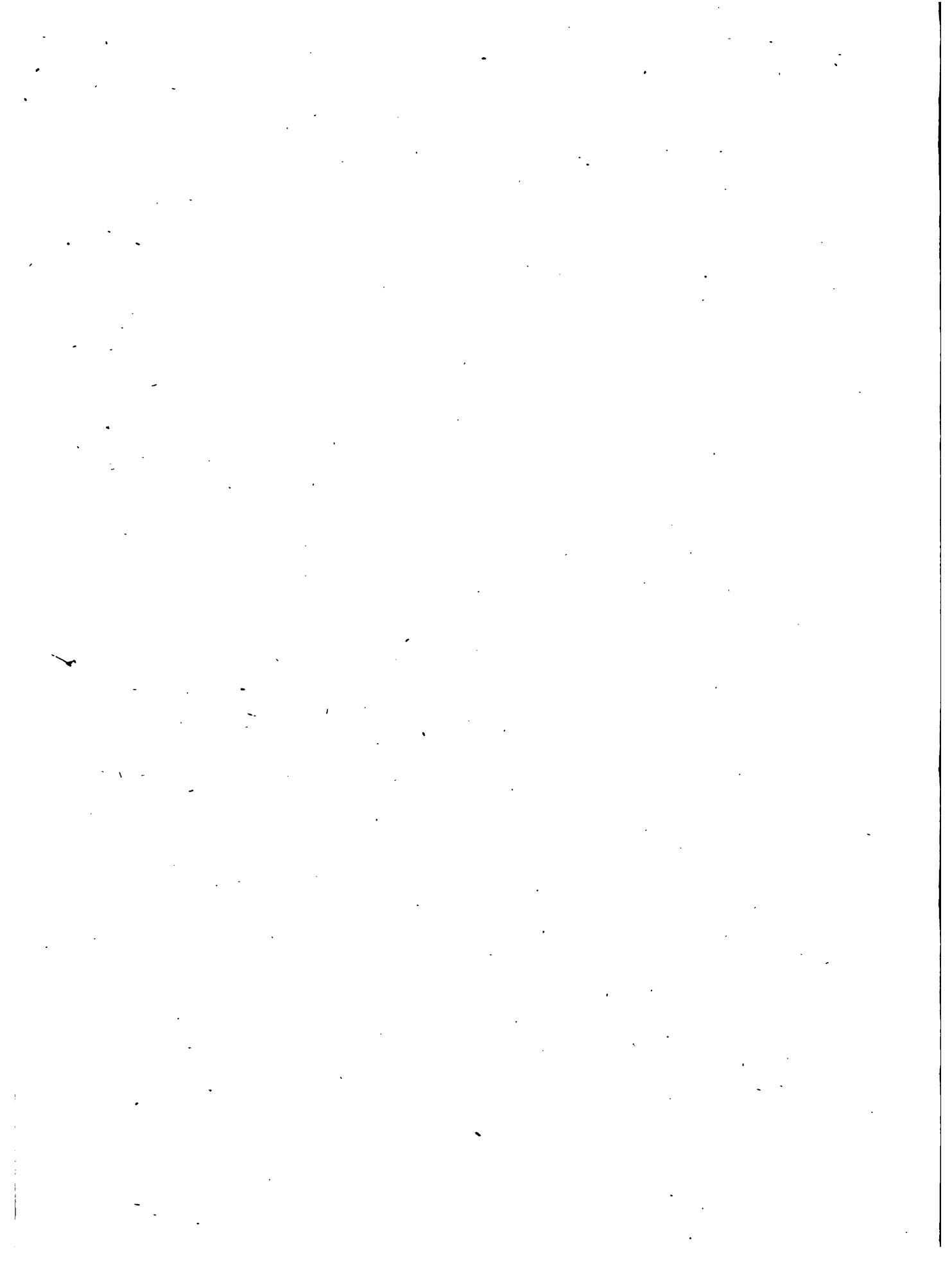
still farther. In speaking of the island *Malta*, which they call *Mitylene*, they make this observation.—“ This island (now “ *Malta*) is the seate of the knightes of the <sup>6</sup>*Rbodes*: the inhabitants whereof have a special devotion to St. *Paul*; to whom both the cheefe church (being the bishop’s seate) is dedicated, and the whole island (as they count it) consecrated: where the people shew yet to strangers his prison and other memories of his miracles.” And afterwards, “ *Malta* hath St. *Paules* blessing and grace until this day.” And in another place, speaking of the viper that fastened upon the Apostle’s hand, they make this remark: “ yea, and (as the christian people there til this day beleeve) by St. *Paules* praiers the iland was delivered for ever from al such venomous serpents: in so much that children there play with 7 scorpions ever since that time; and Pilgrimes daily carie with them peeces of stones out of the place where St. *Paul* abode, by which they affirme that they heale them which in other countries adjoyning are bitten of scorpions: the medicine therfore being called St. *Paules* grace.” Thus have they thought proper to clog the word of God with the traditions of men; as if the holy Scriptures would lose of their in-

*Melitensibus.* Etiam illud confirmatur ab Abbatे Pyrrbo in septimā Notitiā nostrae Ecclesiae Melitensis: ubi insuper tenet, arbitratur imaginem Beatae Virginis Mellecæ etiam fuisse opus et picturam ejusdem Sancti Luce. Francisci Abele Melita illustrata. Edit. Lat. p. 185. The *Glossopetæ* and *Bufonite*, fossils common in most parts of *Europe*, are supposed here to be the tongues and teeth of serpents petrified; and the earth of the island to have the virtue of an antidote. It is moreover affirmed that all born in *Malta* upon the day of the *Conversion* of St. *Paul* cure the bites of serpents, and all poisons whatever; and by their saliva take away all inflammations: Tbo. Fazellus de rebus Siculis. Decad. 1. Lib. 1. Such are the traditions of the *Maltese*, very particular and circumstantial; and yet every word a fiction. See also *Burchardus Niderstedt*; *Malta vetus et nova. Helmestadii* 1660. *François Belle-forest*; *Cosmograph. 1575.*

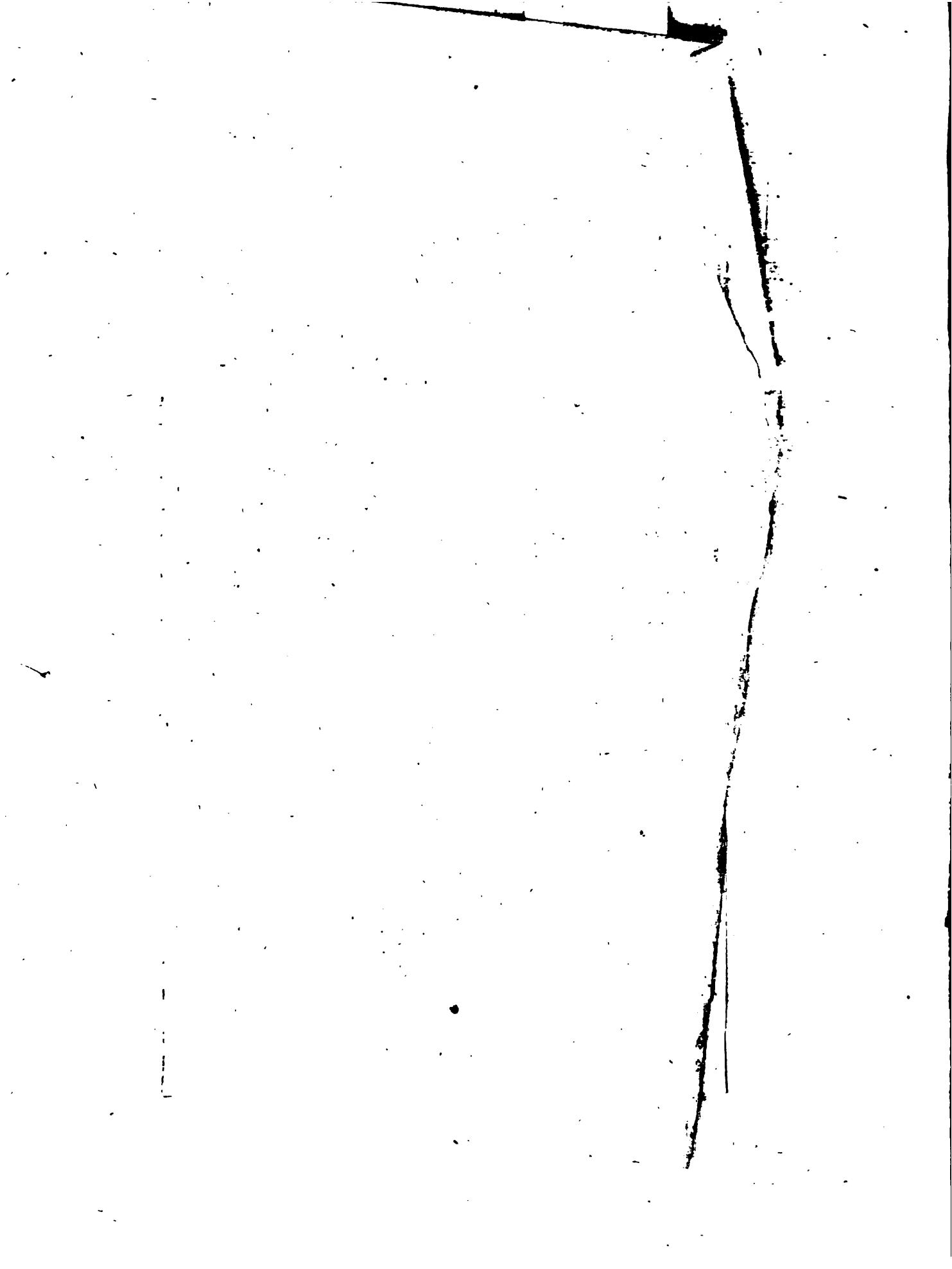
<sup>6</sup> Given to them about the year 1530.

<sup>7</sup> Travellers say, there are no scorpions for the children to play withall. See *Thevenot’s* and *Gemelli’s* Travels.









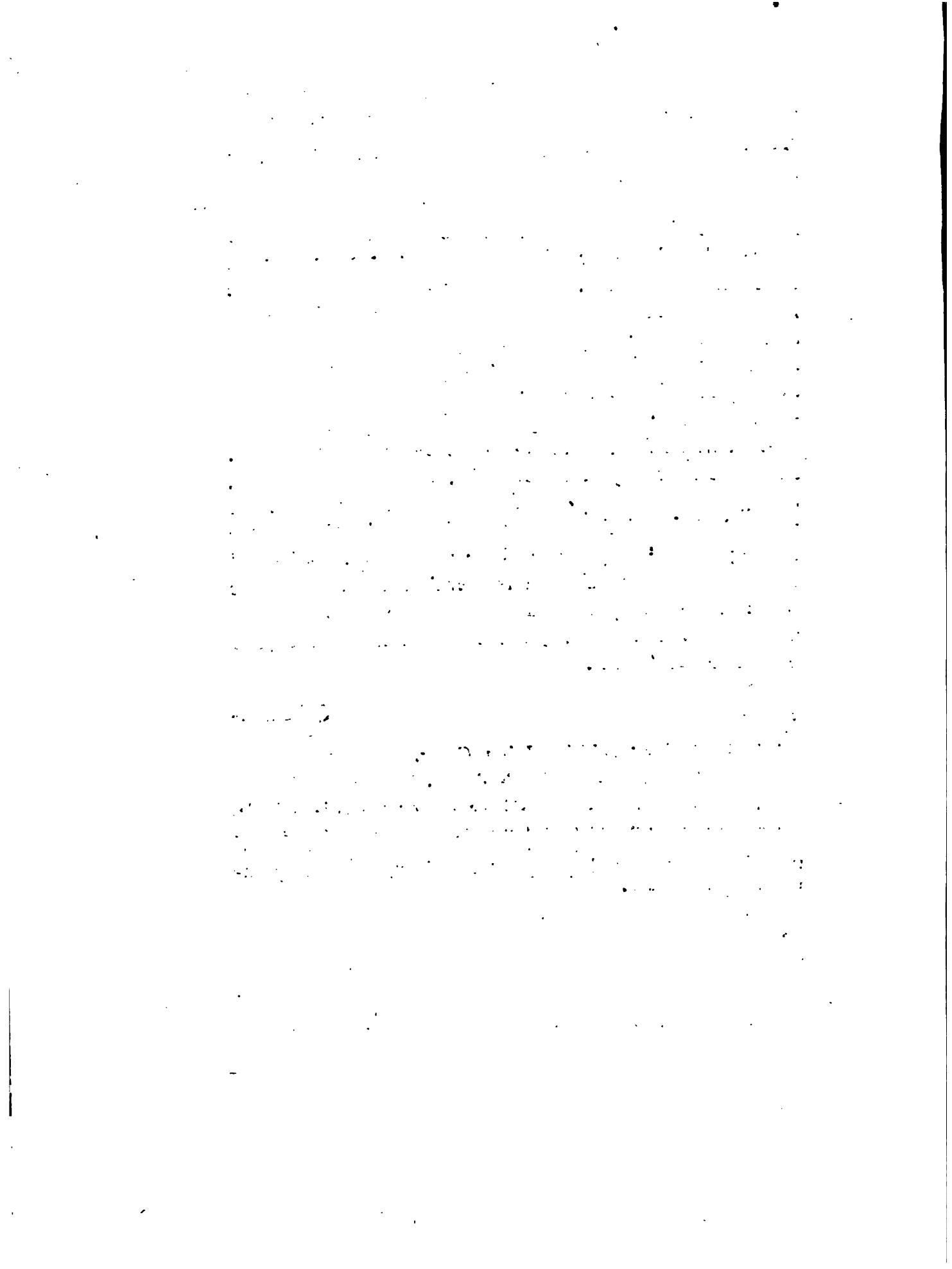
influence, unless garnished with legend and fable. That *Malta* harbours no venomous creature, is not owing to St. Paul's grace, who was never there; but to the nature of the island, that cannot give them shelter. For it is of a low situation, and consists of a soft white rock, with very little earth; what they have being, as *Thevenot* tells us, for the most part adventitious. What *Isaac Vossius* says of *Galata* may, with some limitation, be applied to *Malta*:<sup>8</sup> *Plinius tradit bujus insulae terram scorpiones necare: sed nulla hic propriè extat terra, cum tota insula sit sterile saxum — Mirum itaque non est scorpiones in tali loco non esse — Huc accedit, quod scorpiones naturali quoddam constitutione oderint loca aprica, ac plurimum in iis moriantur; vigeant autem in obscuris et humidis.* Much the same may be said of *Malta*; which island, I believe, *ab origine* was never capable of harbouring either scorpion or viper. And though the natives shew the <sup>9</sup>hand of *Publius*, the landing place, 'the prison, and the pillar of St. *Paul*; yet I think it is pretty certain that neither *Paul* nor *Publius* were there: and if the Apostle had been, yet he could not have displayed the wonder he did; unless he had exhibited a prior miracle to introduce it.

## O B S E R -

<sup>8</sup> *Iij. Vossii Observat. in Melam. Lib. 2. Cap. 7.*

<sup>9</sup> See *Abela, Gemelli's and Skippon's Travels.*

<sup>1</sup> The tradition of the prison would be at any rate very improbable. Those that invented it did not consider how *Julius* behaved to St. *Paul* at *Sidon*, nor in what manner he was afterwards treated at *Rome*. Those that left him so much at large upon the continent, would hardly imprison him in an island.



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# O B S E R V A T I O N S

## UPON THE

### ANCIENT HISTORY OF EGYPT,

#### A N D.

The Nations that were connected with it : wherein an Account is given of the SHEPHERD KINGS and the ISRAELITES : and the Place where they both resided is determined. The whole calculated to rectify in some degree the Chronology and Geography of that Kingdom : and to clear up the Difficulties with which they have hitherto been attended.

WE are informed in the *Mosaic* account of the sojourn-  
ment of the *Israelites* in *Egypt*, that the place of their allotment was the land of *Goshen*. As *Egypt* was very spacious, and consisted of many large prefectures, as well as subordinate districts, it has employed the wit of many eminent writers to determine to which of these this particular land is to be ascribed. Some have thought that it was situated in the fields of *Zoan*. But where are the fields of *Zoan*? Others, at the entrance into the country, of which it was a portion. In short, it has been placed in *Egypt*; out of *Egypt*; upon the *Red-sea*; and upon the borders of *Canaan*; just as peoples fancies have directed them. These, and many more, have been

been the opinions of writers upon this subject; who, being guided merely by caprice, have advanced notions not only unsupported by any evidence, but often contradictory to the best accounts in history, and to the very authorities that they appeal to. The greatest part of what these authors advance consists of a dry investigation, which is carried on by a train of unwarrantable suppositions, not at all edifying or satisfactory, though enforced with a great deal of learning. In inquiries after mathematical truths, the process is very different. We advance upon some sure grounds, proceeding from one truth to another, till we arrive at the knowledge required. And we have been taught the same way of reasoning in the researches that we make in nature. Some data are first stated; some determined and undeniable principles laid down, which are examined and compared: and then, by fair inferences and necessary deductions we arrive at the truth. Hence have arisen those great improvements, that for this last century have been made in every branch of philosophy: much to the honour of our island; where this method of investigation was first recommended and introduced, and has been continually prosecuted with the greatest diligence and success; to the discouragement of all hypothesis and unwarrantable conjecture.

It is true, that in historical disquisitions we cannot expect mathematical certainty; much less can we obtain experimental knowledge: the nature of the evidence will not admit of such a proof. Yet there are not wanting proper data to proceed upon; matters of fact well stated, that are illustrated by other contingencies, especially such as have been never controverted. There is oftentimes, in respect to an historical transaction, such a connection and correspondence with other events; so marvellous a coincidence of collateral circumstances, as produces an internal proof superior to the testimony of the writer, through whose hands we receive the account.

account. So that we yield our assent, not merely on the credibility of the narrator: but from being certified in our belief, by an aggregate of circumstances, credible of themselves singly; but of infinite force and influence, when they are brought collectively to a point, and operate together. From hence many truths may be deduced; such as we may fairly assent to; and of which we may be morally certain. And the evidence resulting in this case is as home and satisfactory, as any that is founded on mathematical knowledge; and the assent we yield to it is as determined and full. But it may be said, that, in very remote inquiries we cannot always obtain this satisfactory light: and, though no one can well hesitate to pronounce that there was once such a country as *Chaldea* or *Egypt*: yet there are many circumstances relating to the origin and chronology of those kingdoms; many particulars that regard the history and situation of their cities, of which we cannot be so accurately informed. All this is true: and, where we cannot obtain the light we wish for, we must rest contented with what can be procured: and if there really be none, we should take care not to make use of a false light to bewilder ourselves, and to mislead others. This caution cannot be too religiously observed: that we do not impose upon our own judgment; and fancy that we see light, when there is none; and then endeavour to captivate the ignorant and unwary by illusions of our own raising. In short, let us not go merely on surmise; but have some grounds, whereon to found our conjectures. Let us not proceed blindly in a track, we are unacquainted with; and then support our reveries with wicked wit and illicit learning. How often do writers obtrude upon their readers a bare possibility for a probability, and make inferences in consequence of it? arguing from the silence of authors; from terms relative and comparative; from a supposed convenience and expediency, which they frame in the luxuriancy of their fancy, but which nowhere

else is to be found. How often do they pitch upon a circumstance, the least to be depended on, to determine all the rest? where the first position is as doubtful as the second, or any which are inferred from it: so that every step they take, they recede farther and farther from the truth. And, during the whole course of their inquiries, they are too apt to magnify and enhance on one hand, and to soften and extenuate on the other; according as the evidence suits, or is unfavourable to their purpose. Nor is this to be observed among people of low endowments only, and of a moderate degree of literature: many writers of exquisite talents and an ample share of learning, are misled by the like prejudices: by which means much embarrassment and perplexity has ensued; and an obscurity been cast on some interesting parts of history. This has been in great measure owing to their not having originally set out upon something well known and assured: by neglecting which they have misapplied much good learning, and given a sanction to a multiplicity of errors. For the bane of truth is ill-grounded conjecture; and the more ingeniously it is supported, the greater is the evil. These errors are particularly fatal in geographical inquiries; and generally very complicated. For every city and district being in the vicinity of some other, if one is, through the whim and capriciousness of a writer, misplaced; all that have a connection with it must suffer a change in their situation; in order to keep up that relation and correspondence, which must necessarily subsist between them. As I would not have expressed myself with so much severity, if I had not good reason for what I alledge; I will, with the reader's leave, lay before him some instances of the unwarrantable assumptions that writers have made bold with, and a complication of mistakes in consequence of them.

As I purpose to make some inquiries into the ancient history of *Egypt*; I will begin with this question, Where was  
the

the land of *Goshen*? The ingenious *Lakemacher*,<sup>1</sup> in order to investigate this point, looks out first for the place of residence of *Pharaob*. This he presumes was *Zoan*; and *Zoan*, he says, was *Tanis*. He accordingly places it on the *Pelusiac* branch of the *Nile*, towards the bottom: and as *Goshen* is supposed to be near the residence of *Pharaob*, it is placed to the east both of *Tanis* and the river, in *Arabia*, in a spot opposite to them. This allotment of *Goshen* necessarily determines the situation of many other places, that must be made to agree with it. For not only *Rameses* and *Pithom*, but the nome of *Bubastus*, with its city and appendages; and likewise that of *Heliopolis* must accord with this situation of *Goshen*: so that, if there be an error in the first principle, there will be found a sad series of mistakes, before we come to a conclusion. The chief points that he proceeds upon are these— “that *Goshen* “was in the way to *Egypt*, at the entrance of it, as people came “from *Canaan*: that it was near to *Tanis*, and was a place of “pastures: and lastly, that the spot he attributes to *Goshen* “had this excellency; and was particularly adapted to flocks “and herds.” I shall not enter into a detail of all his false reasoning; nor point out the passages in ancient authors, that he has

<sup>1</sup> *Jo. Gotbofr. Lakemacheri Gr. et Orient. Ling. Prof. Ord. Observations Philologicae* 3. Vol. Helmstadii. 1730. See Vol. 2d. p. 297. and the map at page 1. *De situ Gosenitidis.* p. 314. *Ad eum verò indagandum ipsæ nobis Sacrae literæ adminicula nonnulla subministrant. Sunt autem bæc tria;* I. *Gosenitis in eâ Aegypti parte fuit, quam qui ex Canaane advenirent primam intrabant.* II. *Vicina fuit Tani, sedi regiæ.* III. *Terra fuit pascuosa, pecoribusque alendis cum primis idonea—Competriemus utique sitam fuisse Gosenitidem in Aegypti anterioribus, Canaanem inter sedemque regiam, ubi nomos erat Bubasticus et Arabicus, simul cum parte quâdam Setbroiticæ: præsertim cum addatur loco posteriori Josephum curru junclo obviam processisse parenti in Gosenitidem.—Nam وادی، جوشن in lingua Arabicâ, cui baud dubiè cognata fuit Aegyptiaca, loricam sonat et partem anteriorem, vestis quidem speciatim, sed et generatim cujuscunque rei.*

He places *Tanis* upon the river of *Pelusium*: and to the east of it the *Arabian* nome, the nome of *Bubastus*, and part of the *Setbroitic*, between that river and *Canaan*. Here was the land of *Goshen* situated according to him, in *Arabia* beyond the limits of *Delta*.

has misapplied. Let it suffice; if I shew that he is fundamentally in the wrong; and has chosen a part of the world for the residence of the *Israelites*, that was never habitable. He was hurried on with a zeal for his hypothesis, and never in the least considered the natural history of the country he treats of: in which there was neither province nor city; for it was all a desert. *Pomponius Mela* mentions that one part of *Arabia*, which lay upon the *Red Sea*, was sufficiently fruitful: but from *Egypt* to the *Red Sea* (that is from west to east) it was all a barren flat, <sup>2</sup> *plana et sterilis*. *Pliny* speaks to the same purpose: <sup>3</sup> *Arabia—sterilis, præterquam ubi Syriæ confinia attingit.—Agrippa a Peluso Arsinoen Rubri maris oppidum per deserta CXXV. M. passuum tradit.* *Diodorus Siculus*, speaking of the same part of the country to the east of lower *Egypt*, says that it was from north to south a wild, from *Pelusium* quite up to *Heliopolis*; <sup>4</sup> *απὸ Πηλεστίνης μέχρις Ἡλιοπόλεως διὰ τῆς ερήμου.* *Strabo* is more full and to the purpose. <sup>5</sup> *Ἡ δὲ μέλαχνη τὰ Νειλά καὶ τὰ Αραβία κολπά Αραβία μὲν εἶτι· καὶ επιγεύε τῶν ακρῶν αυτῆς ὁδοῦται τὸ Πηλεστίνην· αλλ' ερημός ἀπαστά εστι, καὶ αβάτος βραχοπεδῶ.*

*Arabia*, we find, commenced from the very *Nile*. *Pelusium* stood upon the extremity of it; from whence extended a vast desert, not fit for the march or encampment of an army.

And

<sup>2</sup> *P. Mela.* Lib. 1. Cap. 10.

<sup>3</sup> *Plin. Nat. Hist.* Lib. 5. Cap. 11. Edit. Harduin.

<sup>4</sup> The words of *Diodorus* relate to a great work of *Sesostris*; who is said to have carried on a fortification from *Pelusium* as high up as *Heliopolis*, by way of defence to the anterior parts of *Egypt*. It was 1500 stadia in length, and went the whole way through the desert: *απὸ Πηλεστίνης μέχρις Ἡλιοπόλεως διὰ τῆς ερήμου.* Lib. 1. p. 36. Edit. Stephan. He in another place mentions *Egypt* as very difficult of access, on account of this desert; *δυσπροσιτά ταντελώς εστιν.* Lib. 15. p. 478. See *Jos. de Bell. Jud.* Lib. 4. Cap. 11. of *Titus's* march; and *Polyb.* Lib. 5. of the march of *Ptolemy* to *Gaza*.

<sup>5</sup> *Strabo* Vol. 2. p. 1155. Edit. Amst. 1707. *ἀντεισθελος εἰς τὴν Αιγυπτίων εκ τῶν ἰωθίνων τοπῶν.* ibid.

And he farther adds, that, besides it's being without water, it's sands were full of reptiles, undoubtedly of a poisonous nature. Προς δὲ τῷ ανυδροῖ εἶναι καὶ αμμῶδης, ἐρπετῶν πλῆθος εχει τῶν ἀμμοδύων. And in another place, mentioning the same part of *Arabia* from the *Nile* to the *Red Sea*, he represents it as a sandy waste, that could scarcely be passed, except upon camels : δι' ερημῶν δὲ καὶ αμμῶδων χωριῶν ἀνέπερβασεις επικαμηλῶν. *Platarch* assures us that, when *Antonius* marched his army from *Syria* towards *Egypt*, he and his soldiers had such apprehensions from this desert, that they esteemed it the worst enemy they had to encounter : Ἐπειδεῖτο πολεμεῖ μαλλον εφοβεύσθι την επι το Πηλυσιον ὁδον, ἀτε δὴ δια φαμυτος Σαβειας καὶ ανυδρος, τερπι το εκρηγμα καὶ τα της Σερβεωνιδος ἐλη γνομενης αυτοις της πορειας. Even the few towns upon the sea coast from *Palestine* to *Egypt* seem to have been very bare of the necessaries of life. One of them was *Ostracine*; where water was so scarce, that to desire drink of an inhabitant became a proverbial expression for asking alms of a beggar ; Ἀρίτες μεν εκ ηγησαμεν πάρα σγ, ὅτι μηδε νῦν πάρα την Οστρακινην οικεντων. Mount *Cafius* was itself θινωδης τις λοφος ακρωτηριαζων, ανυδρος : " a sharp sandy hillock, without water." The next place beyond *Ostracine* was *Rhinocolura*; and as badly circumstanced as the former. It was surrounded with a morass of sea water; so that all their wells were tainted ; and, bad as their water seems to have been, there was even of this great scarcity. Περιεχει μεν γαρ αὐλην χωρας πληγης

<sup>6</sup> *Concolor exusis atque indiscretus arenis Ammodytes.* *Lucan.* Lib. 9. v. 715. See *Deut.* 8. v. 15.

<sup>7</sup> In vit. *Antonii.*

<sup>8</sup> *Greg. Nazianz.* Epift. 46.

<sup>9</sup> *Josephus* of the march of *Titus* says; Προς τῷ τυ Κασις Διος ἵερῳ στρατοπεδευεται· τῇ δὲ νεραιζ κατα την Οστρακινην. ὃτος ὁ σαθυρος νυ ανυδρος. *De Bell. Jud.* Lib. 4. Cap. 11. *Mela* seems to think more favourably of this hill; but, I believe, without any reason. Lib. 1. Cap. 9.

<sup>10</sup> *Diodorus Siculus.* Lib. 1. pag. 38.

πληρος ἀλμυριδος· ευτος δε το τειχυς ολιγον εξιν ὑδωρ εν Φρεαρι, και τετο διεφθαρμενον, και πανιελως τη γευσει πικρον. This desert, which began at *Pelusium* and the *Nile*, reached in the way to *Palestine* as far as *Gaza*, which was situated on the edge of it—*αυτη εξιν ερημος*, says <sup>2</sup> the Apostle. And *Arrian* <sup>3</sup> observes of the same place; *εσχατη δε ψηστο, ως επ' Αιγυπτῳ εκ Φοινικης ιοντι, επι τη αρχῃ της ερημου*.

But *Lakemacher* is not contented with cursorily speaking of this part of the world. He goes so far as to describe it; telling us what it was, and what it was not; as if he had been witness of its goodness, and had traversed it at his leisure. <sup>4</sup>*Ille tractus—ab ipsa natura ad pecora alenda videbatur factus. Neque enim tot roris, uti Delta, incisus erat abruptusque; sed campus continuus lateque patentibus liberè evagandi palandique gregibus faciebat copiam. Quocirca illo potissimum delectatos fuisse pastores non est magnopere mirandum.* It was a rich open country: in short, a perfect *Arcadia*. To this minute and whimsical description of a region that the author was totally unacquainted with, let me subjoin an account of the true nature of these parts; and, as far as I can judge, of the very spot that has been above treated of, with some occurrences that happened there; as they are described by a modern traveller. <sup>5</sup>*Baumgarten*, a German nobleman, set out with a *Caravan* from *Cairo* to go to *Syria*, December the 6th in the year 1507. He travelled five days; when he came towards the part of *Arabia* that lay between *Damiata* and *Syria*. “ On the twelfth day about sun-rising we came to a desolate and decayed cottage; where we stopped about two hours; and then went on in our sandy journey towards the sea. Not far from this cottage we saw above ten thousand carcases of sheep, goats, asses, and other creatures lying on the ground, rotten and half consum-

“ ed:

<sup>2</sup> *Acts. 8. v. 26.*

<sup>3</sup> *Exped. Alex. Lib. 2.*

<sup>4</sup> *Vol. 2. p. 320.*

<sup>5</sup> *Churchill's collection of travels. Vol. 1. p. 457.*

“ ed: the noisom smell of which was so unsufferable, that we  
 “ were obliged to make all the haste we could to get out of the  
 “ reach of it. The occasion of their lying there was thus. *Admi-*  
*“ rald*, one of the *Sultan*'s chief ministers, having been sent in-  
 “ to *Judaea* to raise a poll-tax, and finding it hard to get in the  
 “ money, had driven away the poor people's cattle, with a de-  
 “ sign to carry them to *Cairo*, and present them to the *Sultan*.  
 “ But, as he was travelling through that desert, where there  
 “ was neither water nor pasture, he lost them all.—After we  
 “ had got out of the reach of that stink, we came to a certain  
 “ bay.”<sup>6</sup> *Sandys*, the father of *English* travellers, went the same  
 rout, and gives a similar account of it. 7 “ On the east it  
 “ [Egypt] is confined with the *Arabian* deserts—We were to be-  
 “ gin the worst of the journey. On the 10th of *March* we entered  
 “ the main deserts:—a barren and desolate country, bearing nei-  
 “ ther grass nor trees; save only here and there a few palms:—  
 “ no water that is sweet; all being a mere wilderness of sand.”

This

<sup>6</sup> *Baumgarten* was at *Cairo* in the time of *Tongebardin*, the last of the *Mamaluke* kings, A.D. 1507. He was admitted to that prince's presence; and saw him with his thirty five wives, in the midst of the highest luxury and gratification, maintaining that no life could be compared with his for true and substantial happiness. A few years afterwards he was defeated by *Selim* the *Turk*, and hanged before his palace. The same person traversed this desert another way, in his journey to mount *Sinai*; and shews that it was of the same nature every where. “ *Alcanica*—two miles from *Cairo*; and stands in a sandy desert.—On the eighth “ we entered the deserts.—On the ninth we marched through a dreadful “ sandy desert, where nothing that was green appeared; not so much “ as briars or thorns.” We have the like account in *Monconysii Iter ad montem Sinae*. 13. *April. Ad bospitium vel diverforium.* 14. *Per de-*  
*“ sertum statim a diverforio incipiens.* In like manner *Neitsbeitzt*, *Iter ad Montem Sinae*. 25 *Junii. Cabiro mane iter incepturn—inde ad Suez merum fabulum.* In short, the whole space from lower *Egypt* to *Palestine* and to the *Red Sea* was at all times a desert, taken in every direction. “ *Toute l' Egypt est environnée de deserts et fablons.*” *Davyt*, p. 273. *Leo Africanus* speaks to the same effect: and all ancient writers agree that *Arabia* and the desert of *Arabia* commenced from the river of *Pelusium*, the extreme branch of the *Nile* eastward.

<sup>7</sup> *Sandys's Travels.*

This is the spot that *Lakemacher* terms *terra pascuosa, pecoribusque alendis cum primis idonea*: here he supposes a numerous people to have resided two centuries, where a *Caravan* could not subsist for a day. Sure this is overlooking the plainest evidence, and running counter to the most approved authorities. Yet the learned professor *Joh. Math. Hafsi* subscribes to this opinion; and, proceeding upon the same grounds, adds to the extravagancies largely.<sup>8</sup> He gives it as a reason for placing the *Israelites* in this particular situation, because they were in the vicinity of those very places about mount *Cafius*, which are represented by *Plutarch* and other writers as uninhabitable. I have been pretty diffuse in my confutation of *Lakemacher's* notions; as at the same time I obviate the opinion of all those who are of the same way of thinking; there being many of that class. Even the learned bishop *Cumberland* was of this opinion.<sup>9</sup> “It is probable that the country which *Moses* calls *Goshen* began hereabouts, [near *Pelusium*] and ran southward between the *Nile* on its west side and the *Red Sea* on part of its east:—the fittest place to maintain their cattle.”

Mr. *Sale* has exhibited in his writings much oriental reading; and the world is certainly indebted to him on that head. Yet he has been too much led by fancy: and he very often determines a point peremptorily, that he has not sufficiently considered. He has a note upon this subject, which I will transcribe at large. “It is a wonder how the *Septuagint* came to place the land of *Goshen* in *Arabia*, at least, some copies have it *Goshen* in *Arabia*, since that was farther off from *Egypt* than the land of *Canaan*. St. *Jerom* thinks

“that

<sup>8</sup> *Johan. Math. Hafsi Mathem. Profess. Wittemberg. Regni Davidici et Solomonis descriptio. Norimberg. 1739.* In Cap. 12. part. 2. p. 175. among other reasons given, these are principal: *Conditio regionis; fertilis enim est ab viciniam Nili, inque introitu Aegypti. In viciniâ sunt Migdol, Baalzebphon, Lacus Sirbonis. Alia etiam non sine fructu videri possunt apud Lakemacherum, non sine laude citandum, in observationibus suis philologicis.*

<sup>9</sup> In *Sanchoniath.* p. 363 & 365.

" that it was the same as *Thebaïs* in *Ethiopia* or bordering to  
 " it : but that was too long a journey for *Jacob*, neither  
 " would *Joseph* have been near enough to have seen and sup-  
 " plied his wants : whereas he gives it as a reason to his bre-  
 " thren, in the former chapter, for his chusing this land,  
 " that they might be near him. But this *Goshen* was situ-  
 " ate between the *Red Sea* and the *Nile*, upon the borders  
 " of *Canaan*, not far from *On* or *Hierapolis*, where his chief  
 " habitation was. It was a fruitful spot of ground, and fit  
 " for cattle; and therefore *Josephus* tells us that *Pharaoh*  
 " kept his own there. It was separate from *Egypt*, and there-  
 " fore fittest for *Jacob* and his family ; which would be out  
 " of all danger of interfering with the *Egyptians*.<sup>6</sup> What an  
 inconsistent jumble is here ! This writer wonders that the *Seven-*  
*ty* should place *Goshen* in *Arabia* ; and therefore, to mend the  
 matter, he places it in the confines of *Canaan* : whereby he  
 shews, that he neither knew the true situation of *Egypt*, nor the  
 extent of *Arabia*, nor the limits of the land he speaks of. He  
 did not know that all to the east of the *Nile* was called *Arabia*.  
<sup>7</sup> Ή δε μεταξύ της Νείλου καὶ της Αραβίας κολπός Αραβία μὲν εἶσι. <sup>8</sup> Ultra  
*Pelusiacum Arabia est, ad Rubrum mare pertinens : and* <sup>9</sup> Αραβία  
 συναπτεσσα πρὸς μὲν τὴν δύσιν Αἰγυπτώ. He did not know that the  
 city *Heliopolis*, which he alludes to and calls *Hierapolis*, was  
 in *Arabia*: which city he places not far from the borders  
 of *Canaan*; between which places, however, there was a  
 mighty interval. For *Canaan*, as it was bounded at the time  
 we are speaking of, had between it and *Egypt* part of *Pbilstim*  
 or *Palestina propria*. Next in order to the *Pbilstines* were the  
<sup>1</sup> *Amalekites*; who stretched across almost from one sea to the  
 other, and were a very powerful nation. Between them and  
 the

<sup>6</sup> Universal History. Vol. 1. p. 457. Note A.

<sup>7</sup> Strab. Vol. 2. pag. 1155.

<sup>8</sup> Plin. Nat. Hist. Lib. 5. Cap. 11.

<sup>9</sup> Steph. Byzant.

<sup>1</sup> According to *Josephus* the *Amalekites* reached from *Pelusium* to the  
*Red Sea*. Antiq. Jud. Lib. 6. Cap. 8.

the city *Heliopolis* was the desert above mentioned; from the commencement of which to <sup>2</sup>*Heliopolis* could not be less than 150 miles. This space is by the writer overlooked, and the country annihilated: so that the confines of *Canaan* are brought within the verge of upper *Egypt*. After having determined the situation of this *Goshen* between the *Red Sea* and the *Nile* upon the borders of *Canaan*, not far from *Hierapolis*, where it seems *Joseph* lived, he concludes; “it was a fruitful spot, and separate from *Egypt*; and therefore fittest for *Jacob*.” In this wide field it is difficult to know the part he alludes to. But in respect to the spot, wherever it was, being fruitful, it is a groundless supposition. I have shewn from many authorities, that it was a barren wild: and as to the land of *Goshen* being separate from *Egypt*, it is quite contradictory to the *Mosaic* account. The sacred historian assures us that it was part of the land of *Egypt*. <sup>3</sup> The *Israelites* were to eat by *Pbaraab*’s appointment the fat of the land: the good of all the land of *Egypt* was their’s. <sup>4</sup> “The land of *Egypt* is before thee;” said the prince of the country; “in the best of the land make thy father and brethren to dwell.—And *Joseph* placed his father and his brethren, and gave them a possession in the land of *Egypt*, in the best of the land, in the land of *Rameses*, as *Pbaraab* had commanded.—And *Israel* dwelt in the land of *Egypt* in the country of *Goshen*.” This sure is very explicit and plain. But what evidence is sufficient against the perverseness of human wit, that will so very industriously deviate from the truth? which would persuade us, that “the best of the land of *Egypt*” was not the best, nor in *Egypt*; and that the *Israelites* were placed in a desert.

The

<sup>2</sup> There were two cities named *Heliopolis*; of which I shall have a great deal to say hereafter. One was in lower *Egypt*; and very ancient, being the *On* of *Moses* and the Prophets: the other of later date, and called properly *Onium*. It was situated at some distance from the former, and in *Arabia*. This is a circumstance, that has escaped the notice not only of all the moderns, but of most of the ancients.

<sup>3</sup> Gen. 45. v. 18, 20.

<sup>4</sup> Gen. 47. v. 6, l. 1. 27.

The learned editor of <sup>5</sup>*Benjamin Tudelenis* proceeds upon the same principles as Mr. *Sale*; and thinks it is plain from scripture, that *Goshen* was only in the confines of *Egypt* towards the land of *Canaan*. *Sed ubi fuerit [terra Goshen] distincte non docetur: nisi quod hiseria Exodi in Aegypti confinio versus terram Canaan eam collocat.* At *Benjamin* inter *Kairum et Alexandriam* eandem recenset: ita saepe aberrat. — Ideo magis confirmor, ut locum in orientaliori Aegypti regione situm designari credam: nimurum *Goshen* esse diaecepha circa *Heliopolin*, sive civitatem *Solis*; adeoque *Rameses ipsam esse Heliopolin*. Here is the same uncertainty and confusion that we had above. *Goshen* is placed in the confines of *Egypt* towards *Canaan*; and at the same time is in the province, of which *Heliopolis* was the capital, that is a mediterranean nome of lower *Egypt*. Mr. *Sale's* account is so similar to this, that he undoubtedly borrowed his notions from hence: which he seems to have adopted at first sight, without the least tryal or examination.

Our very learned countryman *Marsham* had too much discernment to make *Goshen* an *Arabian* province. He places it in *Egypt*; but in the lower parts, the nearest to *Arabia* and *Syria*: and for this reason, because *Joseph* met his father at *Goshen*, when he was coming from *Canaan*. <sup>6</sup>*Josephus patri advenienti à Canaan occurrit ad Gbosen*. This is not fairly expressed: indeed, it is quite contrary to the *Mosaic* account. The Scripture does not say that he met his father, as he was coming; that is, as he seems to imply, *ex adverso*:<sup>7</sup> but the

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<sup>5</sup> *Itinerarium D. Benjaminis cum versione et notis Constantini L' Empereur.*  
Lugd. Bat. Elz. 1633. pag. 223.

<sup>6</sup> *Verum ubi terrarum fuit Gbosen? certè in inferiore Aegypto; et babilatio Israelitarum Syriae et Arabiae finitima. Josephus patri advenienti à Canaan occurrit ad Gbosen.* Cùm ex Aegypto tandem discederent Israelites, primum iter illinc fuit in Succotb, id est tentoria, sive Arabia desertum. *Marshami Canon Chronicus.* p. 90. Edit. Lips.

<sup>7</sup> This is one of the inferences that I before complained of, made contrary to the evidence appealed to. Many have fallen into the same mistake, by not attending to the plain and obvious account, as it is

contrary. It acquaints us, that the patriarch had a place of residence allotted him in the land of *Egypt*: that, when he was going to that place, he sent one of his sons to *Joseph*, to desire that he would meet him there upon his arrival. <sup>8</sup>" And " he sent *Judah* before him unto *Joseph*, to direct his face unto *Goshen*; and they came into the land of *Goshen*. And *Joseph* made ready his chariot, and went up to meet *Israel* his father, to *Goshen*; and presented himself unto him." His father seems to have been arrived before *Joseph* set out: so that I do not see how any inference can be made from hence, that *Goshen* was in the lower and anterior parts of *Egypt*. Two bodies may meet at a very acute angle, as well as in a direct line. Had the place of destination been *Thebes* or *Elephantis*, *Jacob* might very consistently have made the same request for his son to have met him there. But *Marsham* adds farther to confirm this notion, that the *Israelites* at their departure came first to *Succoth*, which means *booths*, that is, *Arabia deserta*. They certainly did make this their first stage: but how will this prove that they were placed in the lower parts, the nearest to *Syria*? " because the first step they took, they were "in *Arabia*." This circumstance was common to all places situated either to the east of the river, as many were in upper *Egypt*; or close upon the western side of it, as many were in the lower or *Delta*: especially such as lay near the *Pelusiac* branch. The first were actually in *Arabia*: and the others could not pass the river, but they were in it likewise. The stream that they lived upon was the great barrier of lower *Egypt*; the very limit that separated them from *Arabia*. Beyond it was the wilderness: <sup>9</sup> απὸ Πηλεσιών μεχρὶ Ἡλιαθολεως.

## Why

given us by the sacred writer. This error occurs in *Zonaras*. Ήδη δε της Αἰγυπτίας πλησίου οὐτι αὐτῷ [Ιακὼβ] προσυπάττει Ιωνφ. Vol. 1. p. 31. and in *Pbilo Judæus*. 'Ο δ' υἱος ακντας (σκοτεινός γαρ καὶ φραστῆρες της ὁδού πατεῖται) καὶ μακρὰν των ὁρίων απέχονται διὰ ταχεῶν αποντα τῷ πατρὶ· καὶ κατὰ την καλύμμενην Ἡρών τολμεῖ εντυχοντες, επιπιπτεσιν αλληλοις. *Liber de Joseph*.

<sup>8</sup> Gen. 46. v. 28, 29.<sup>9</sup> Diodorus Siculus Lib. 1. p. 36.

Why then does this excellent writer introduce as particular, what was so general? and speak of a circumstance as peculiar to the lower parts of the country, which was common to all that lay in the same direction, for some hundreds of miles? Why would he speak so hastily and prematurely? and not weigh well, and consider the rich treasure of learning he was fraught with? A little diligence and a nearer inspection, would more successfully have determined his judgment. Nothing can bring a greater scandal on human reason than the abuse of it in sacred inquiries. As the holy Scriptures are so very precise and exact; and, when collated and compared, so wonderfully explain themselves, and discover so many interesting truths; how injurious is it to treat them so superficially! If we would but be at the trouble to look into the scope and meaning of the authorities we have recourse to; no writings in the world would so amply reward our pains.

The learning and penetration of Mr. Bayle are greatly celebrated. He has some observations upon this subject in his account of the city *Pithom*: where his own mistakes, and those that he adopts, are remarkable. He supposes the land of *Goshen* to be in the lower *Egypt*, towards the bottom: that *Abaris*, *Pithom*, *Setbron*, *Typhon* and *Pelusium* were one and the same place: yet gives no reason for this his opinion; but seems to copy *Marsham* implicitly. I shall have occasion to speak at large of *Abaris* and *Pithom* hereafter; which were distinct cities, and far enough removed from *Pelusium*. There were cities in *Egypt* called <sup>1</sup>*Typhonian*; but I do not recollect any of the name of *Typhon*. And as for *Setbron* being the same as *Pelusium*, it is a gross mistake. *Setbron* was the capital of the *Setbroitic nome*, to which it gave name. It was called <sup>2</sup>*Heracleopolis parva*, and lay midway between *Tanis* and

<sup>1</sup> One *Typhonian* city was very high in superior *Egypt*: ειτα Τυφωνια καλυμενα, και η εις Κοστον διωρυξ. *Strabo*. Vol. 2. pag. 1169.

<sup>2</sup> Σεθροῖτης νομος, και μητροπολις Ἡρακλεοπολις μικρα. *Ptol. Geogr.*

and *Pelusium*. This is as manifest as any circumstance in history; and may be proved from the *Itinerary*, and by the march of *Titus* from <sup>3</sup>*Alexandria* to *Syria*. It is too well certified to need any formal discussion.

I must mention another very respectable and learned writer; and that is <sup>4</sup>*Perizonius*. He places *Goshen* at *Zoan*, or the fields of *Zoan*; which, he says, was *Tanis*, where was the residence of *Pbaroob*. I shall pass over many exceptionable positions and unwarrantable demands; and only observe, that, if *Tanis* was the abode of *Pbaroob*, it is little probable that *Goshen* was in the fields of that capital. *Goshen* was a province itself; and is all along distinguished by *Moses*, not only from the district where *Pbaroob* dwelt, but from all the provinces in *Egypt*. <sup>5</sup> In the plague of flies all *Egypt* suffered: but the land of *Goshen* was severed, and not subject to the calamity. All *Egypt* was hurt by the hail: "only in the land of " *Goshen*, where the children of *Israel* were, was there no hail." The *Egyptians* were in palpable darkness; "but all the children " of *Israel* had light in their dwellings." The intention of *Joseph*, from the first arrival of his brethren in *Egypt*, was to fix them in a situation, where they might live recluse and separated from the rest of the world. Could this end be answered, if they lived in the precincts of a metropolis? No province could be more particularized and distinguished: not *Moph*, not *Thebes*, not *Tabpanhes*: for the sacred writer describes it both in general and in particular; that it cannot be mistaken:—"And *Israel* dwelt in the land of *Egypt*, in the country of *Goshen*." In short, the whole history of the place shews that it was a detached district, where the *Israelites* dwelt unmixed with the

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<sup>3</sup> *Josepbus de Bell. Jud. Lib. 4. Cap. 11.*

<sup>4</sup> *Jac. Perizonii Aegyptiarum Originum et Temp. antiquissimorum investigatio. Vol. 1. p. 351. Lugd. Bat. 1711.*

<sup>5</sup> *Exod. 8. v. 22.—9. v. 26.—10. v. 23. Gen. 47. v. 11.—47. v. 27.*

people of the land ; till they were forced into their cruel service, and subjected to their tyranny. And even then the place remained to them still distinct and separate : indeed, it had been given to them for a possession ; nor did they ever entirely quit it, till they left the country. The principal evidence that *Perizonius* applies to is this, that ‘God is said to have done,’ “ marvellous things in the sight of their fathers, in the ‘land of Egypt, in the field of Zoan.” And again; “ They ‘remembered not his hand—how he had wrought his signs ‘in Egypt, and his wonders in the field of Zoan.” These are slight grounds to proceed upon in determining the habitation of the *Israelites*, whether it was at *Tanis*, or elsewhere : yet *Perizonius* from this evidence is led to determine it ; and he gives this for a reason. *Pars ergo Ægypti, quam inhabitarunt Israelitæ, fuit campus Taneos : siquidem istic in eorum conspectu miracula a Deo sunt edita.* I am sensible that *Jerome*, *Theodore*, *Ifidorus*, and many others suppose *Zoan* to have been *Tanis* : but I know no other reason for it, but what *Bochart* has comprised in a short compass — *Ex Tzoan vel Tzaan factum est Tanis, sedes Aula regia.* There is nothing alledged in favour of this notion ; no history nor tradition : but merely a similitude in the two names ; upon which supposed resemblance the identity of the two places is presumed. This is a compendious way of proceeding ; but at the same time very fallacious and illgrounded. As to what *Perizonius* urges — *siquidem istic in eorum conspectu miracula a Deo sunt edita* ; it is so far from being true that God displayed his wonders (*istic*) in the place of their habitation, that it was of all the regions of *Egypt* what partook of them the least : so that any inference drawn from this circumstance is groundless. The purport of what is said by the Psalmist amounts to this: that it had pleased God to display many miracles in the sight of the *Israelites* ; which were exhibited all over *Egypt*, and particularly in the

fields

<sup>6</sup> *Psalm. 78. v. 12, 42, 43.*

fields of *Zoan*. The children of *Israel* might have been witnesses of these wonders without having their place of abode within the precincts of the capital; or at all in its vicinity. The works, that they were engaged in, caused them to be dissipated many different ways; as we may learn from *Moses*: <sup>7</sup> "So the people were scattered abroad throughout all the land of *Egypt*." What wonders could there be any where displayed, but what some of them must have been witnesses to? Why then need the people be determined to any one spot to view occurrences, that were to be seen every where? Especially as this was the spot, where they did not immediately happen; and some of them could not well come under their cognizance in that situation. *Goshen* only excepted, the plagues were universal. Yet this learned writer seems to forget himself; and to ascribe the exhibition of them particularly to that place, where they were not exhibited. The field of *Zoan* might have been a large portion of *Egypt*; possibly the upper part of *Delta*, <sup>8</sup> called by *Herodotus* πεδίον Αἰγαίου; and *Goshen* might be a province included in it: of which I may hereafter treat; but it does not necessarily follow from the above, that it was so. Setting therefore this aside; and allowing *Perizonius* what he demands, that *Zoan* was *Tanis*, the place of residence of *Pharaoh*, and that in these parts were displayed many great occurrences; yet no inference can from hence be made in favour of his argument. How very unreasonable it would be to insist, because many marvellous works were exhibited at *Tanis* in common with the rest of *Egypt*; therefore *Goshen*, where they were not exhibited, was an appendage to *Tanis*!

Besides what I have here alledged, *Perizonius* is very faulty in

<sup>7</sup> *Exod.* 5. v. 12.

<sup>8</sup> It was called πεδίον Αἰγαίου in contradistinction to the country above: for that was bounded with mountains on each side, and had inequalities; but the lower was υπερήνη, supine and flat, and properly termed a field or plain.

in his disposition of places in *Egypt*; as will appear from what follows. <sup>9</sup> *Pars ergo Aegypti, quam in habitârunt Israclitæ, fuit campus Taneos—Potissimum autem Terra Gosen in S. Scripturâ vocatur ea, in quâ confederunt Israelitæ.* *Hæc autem fuit versus Arabiam, aut in nomo Arabiae, qui est in finibus Aegypti apud fluviūm Bubastum; siquidem Græci interpres, qui in Aegypto verte- runt S. Scripturam, terram Gosen Arabiae ascribunt, Genes. XLV: 10. et XLVI. 34.—Ihic autem erat etiam urbs Setbron, unde Se- throites nomos, Arabiae nomo proximus.—Sed et dicuntur illi Memphis occupâsse apud Josephum et Africanum, quo usque etiam, fed ab alterâ, b. e. orientali, parte Nili, se extendisse ab Setbroïte et Tanitico nomo videtur tunc terra Gosen.* We are here told that *Goshen* was in *Campo Taneos*, in the province of *Tanis*; yet at the same time it is said to be situated towards *Arabia*, or in the nome of *Arabia*, in the borders of *Egypt*, and upon the river *Bubastus*: which is impossible. Moreover, if *Goshen* was a district in the nome of *Tanis*, whatever is said above of *Goshen* is applicable to *Tanis*. In consequence of which, *Tanis* likewise must have been towards *Arabia*, or in the nome of *Arabia*, in the borders of *Egypt*, upon the river *Bubastus*. But, if there be any thing certain in geography, *Tanis* was a city and province in the lower part of *Delta*, near the sea, upon a river of its own name; forty four miles distant from *Pelusium* and *Arabia*; and still much farther from the nome of *Arabia*, which was at the top of lower *Egypt*: and next to *Tanis* was *Sethron* in the like situation. From so many incoherent circumstances being clustered together by *Perizonius*, it is plain, that he did not know the true situation of any one place he mentions.

Having for a time cooped up the *Israelites* in a subordinate district, he makes them at last extend themselves from *Tanis* to *Memphis*, and to occupy part of *Arabia* to the east of the *Nile*; in order to comprehend this fairy land, if it be at all attainable. But this is a circumstance quite incredible:

nor

<sup>9</sup> *Perizonii Aegypt. Orig. Investigatio.* p. 350.

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nor is there the least reason to think, that they were possessed of such a tract of country; most of which I have shewn was not habitable. Besides, it does not remedy the evil. The land of *Goshen* was fixed and permanent: that did not travel with them: and, whatever provinces they might occupy afterwards, this must have remained distinct: nor could their change of place alter it. The same nation that settled in *Franconia* got possession of *Gaul* to the *Pyrenees* and the *Ocean*: but nobody places *Franconia* in *Gasconsy* or *Toulouse*. In short, the mistakes of *Perizonius* are almost too flagrant to need a regular confutation. His reasoning is as unfair, as the grounds he proceeds upon are untrue: both unworthy of him.

*Cellarius*<sup>1</sup> has touched upon this head. In his map of *Egypt*, he places *Goshen* in the neighbourhood of the city *On* or *Heliopolis*, to the east of the *Nile*: and, together with these, he has transposed other provinces and cities in a much too lawless and unwarrantable manner. His learning is copious; and the authorities that he appeals to many, but not always sufficiently digested. His work, which is a very laudable one, and of great utility, was too extensive to give him time to be thoroughly accurate. Though he differs from others in the situation, which he gives to these places; yet, as he goes so far as to place them in *Arabia*, all that he says upon the subject, has been answered already.

It is remarkable of the persons who contributed to the Greek version of the Bible, that (where it is said in the original that *Joseph*<sup>2</sup> "went up to meet *Israel* his father to *Goshen*") they translate it καθ' Ἡρών τολμ., the city *Heroum* or *Heroopolis*. In other<sup>3</sup> places they term it γη Γεσύρ Αραβίας. Now *Heroopolis*, at least the only city we know of that name, was upon the north west point of the *Red Sea*; as we learn from

<sup>1</sup> *Cellarii Notitia Orbis Antiqui*. 2 Vol. Amstel. 1706. Vol. 2. p. 34.

<sup>2</sup> *Genes.* 46. v. 29.

<sup>3</sup> *Genes.* 46. v. 34.—45. v. 10.

from <sup>4</sup>Ptolemy and <sup>5</sup>Strabo. This situation for *Goshen* is more extravagant than any that has been yet thought of: it cannot be supposed that the best of the land of *Egypt* was here. The few towns upon the upper part of the *Red Sea* were solitary seaports, that stood upon the verge of a barren wilderness; and were not of *Egyptian* original. We are told by *Strabo*, that the kings of *Egypt* for a long time were averse to trade, particularly by sea, and discouraged navigation. They were satisfied with the produce of their own fertile soil; and needed not any foreign importations: which circumstance made them ill affected to sailors and shipping, and little solicitous about seaports and harbours; especially beyond the limits of their own country. <sup>6</sup>*Oι μὲν οὐ τρόποις τῶν Αιγυπτίων βασιλεὺς αγνώστερος διέ εἴχεν, καὶ εἰ πάντι επεισόδιον δεομένοις, διεβεβλήθησεν πρὸς ἀποστασίας τας πλευρας* &c. τ. λ. <sup>7</sup>*Diodorus Siculus* says the same. The histories of *Egypt* are continually describing the care and cost of their first kings, in fortifying the country to the east, and securing it from foreign attacks. They made the river of *Pelusium* the boundary of their kingdom; and never thought of founding <sup>8</sup>seaports on the *Red Sea*. *Heraopolis*, and the few towns near it were separated from *Egypt* at the distance of four days journey; and were occupied by the *Arabs*,

<sup>4</sup> Geogr. Edit. Bertii. p. 103.

<sup>5</sup> Vol. 2. p. 1158. *Η των Ἡρωων εγει τολεις και ἡ Κλεοπάτρης, ει τῷ μυχῷ τη Αραβίης κολπών τῷ προς Αιγυπτον.* pag. 1193. καθ' *Ἡρωων πολεων επι τῷ μυχῷ τη Αραβίης κολπών.*

<sup>6</sup> Vol. 2. pag. 1142.

*Καθόλος δὲ πρώτος [Ψαμμιτίχος] των κατ' Αιγυπτίου βασιλεών απεψή τοις αλλοις εθνεσι τα κατα τηι αλλοι χωραι ερπορια, και πολληπα ασφαλειαν τοις καταπλευτοις ξενιας παριχετο.* Lib. 1. pag. 43.

<sup>8</sup> The priests of *Egypt* esteemed it an abomination for a person to quit his native country: for which reason they never left it; thinking it inexcusable in any persons, excepting those, who were obliged to go abroad for the service of the crown by the king's appointment. This we learn from *Chæremo* the Stoic in his account of the *Egyptian* priests, *οι γε ει τοις ασεβεστοις επιθετο πλειν αει Αιγυπτῳ διευλαβυμενοι ξενικας τροφας και επιτηδευματα. Μονοις γαρ οσιον εδοκει τοις κατα τας βασιλικας χρειας απεναγκασμενοις.* *Porpb. de Abstin.* Lib. 4.

bians, and by the sons of *Ishmael* and *Edom* for ages. The latter, in the time of *Jeboshaphat*, seem to have been sole masters of the gulf of *Elat*. As soon as this king had subdued them; he took possession of their ports, and built a fleet, and projected a scheme of trade. It was the first attempt of any prince of that house since the days of *Solomon*; and soon proved abortive. The other and nearer gulf was possessed by the *Arabians*. The face of the country may be supposed to have been much the same at all times. What it is now, may be learned from a modern <sup>9</sup> traveller, who passed from *Suez*, the most northern part of the *Red Sea*, to *Cairo*. *Ex hoc loco pergentes venimus in campum Choas dictum—mediā ibi nocte exactā recessimus, iter laboriosum per latissimos et prossus steriles campos totā die illā conficientes; ubi nec virens aliquid vidimus, nec aquam reperimus, neque tentoria figere poteramus: eō quod tenuissima arena, quae illic est copiosa, funium claves tenere non posset.* Agreeable to this is what <sup>1</sup> *Egmont* and *Hayman* tell

<sup>9</sup> *Bernardi de Breydenbach sanctae peregrinationes in montem Sion et montem Sinai anno 1483 confessæ. Impres. Spiræ. 1490.*

<sup>1</sup> *Egmont* and *Hayman's Travels*. Vol. 2d. p. 148. and 188. See also *Viaggi fatti nel Egitto opera del Signor Gabrielle Bremond. In Roma, 1679. Lib. I.* “Indi tirando fra levante e mezzo giorno senza fermarsi al Birco, o stagno d'acqua fontano dal *Cairo* 4 hore di camino, entrammo nel deserto, dove si trovano campagni sterili, non di rena, ma di terra secca, che per esser priva d'acqua non produce ne anche un filo d'erba eccetto verso il mare. Facemmo tre giornate per questi deserti, riposando la sera sotto padiglioni che portavamo, et accommodando il viver nostro all'uso Arabo, ne si reposava se non a 21 hore per ristorarci. La sera del terzo giorno havendo scoperte alcune picciole montagne, bisogno caminar sino alle tre hore di notte, per arrivare ad un picciol castello, sotto il quale ci firmammo: si nomava *Agirild*: et è fabricato di fresco per guardia d'un pozzo d'acqua amara, et per rendre più che si può sicuro il camino alle *caravane* della *Meko*, che passan per di là. E assai mal guardato non vi essendo, per mancamento di paga, e viveri che poche Soldati in questo deserto, dove osservai che la ruggiada intessa sia salata.” I quote this passage, because some have thought that the castle here mentioned was the ancient *Heroopolis*.

tell us, that about the *Red Sea* they saw neither shrub, nor tree, nor vegetable, except a kind of bramble. But the account they give, as they were advancing towards it, will afford a truer idea of the country. "The next morning (the fourth from *Cairo*) we set out as usual, and during the whole day saw only two trees: but on our right hand was the sepulchre of a kaijia or governor of *Suez*, who lost his life here in defending the caravan against a body of *Arabian* robbers. We also saw, in the road, several skeletons of camels, which had sunk under their burdens, and expired in these thirsty deserts. But what appeared much more shocking to us, was a human arm appearing above the sand: this person had been here overtaken with a whirlwind, and was suffocated with the dust."—Let any body judge if in these parts could be situated the best of the land of *Egypt*.

To conclude; the Scriptures, as I have observed, inform us that the place of sojournment allotted to the children of *Israel* was in *Egypt*: "And *Joseph* dwelt in *Egypt*, he and his father's house." The first thing for these learned men to have inquired into should have been what was *Egypt*. This many of them took but little pains to be certified of: and the errors abovementioned are in consequence of this failure.

Thus have I given an account of the miscarriages of some eminent writers out of many, who have been engaged in this subject. In prosecuting which, I have not exhibited the whole series of their mistakes: but have thought it sufficient, if I could shew that they were fundamentally in the wrong. Many of these writers were undoubtedly men of consummate parts and learning: great artists, who laid in excellent store of materials for their purpose; as may be seen from what they produce upon the occasion. It was through a misapplication of these materials, that they failed in the execution. Instead of

\* *Genes.* 50. v. 22.

of setting out upon something well known and warranted; the first postulatum they make is matter of guess and surmise. This is ascertained by other conjectures; till the evidence does not amount to the lowest degree of probability; nay, their allegations are found repugnant both to history and reason; and are many times absolutely ridiculous. What can be more strange than <sup>3</sup> Dr. Shaw's method of investigation? who determines the land of *Gosen* by the place of residence of *Pbaroob*; and *Pbaroob*'s residence by the flight of <sup>4</sup> grass-hoppers.

In these inquiries we ought ever to have before our eyes the example of a skilful *Chemist*. A good operator, when he has carefully collected his ingredients, produces from them some highly rectified and ethereal spirit; some sovereign and salutary essence, that is as grateful as it is beneficial. But the giddy *Empirick* suffers the volatile part to escape; and preserves nothing but a dull insipid phelgm; meer dregs and lees, that afford neither pleasure nor profit.

<sup>3</sup> Travels or observations relating to several parts of *Barbary* and the *Levant* by *Tho. Shaw. D.D. Oxford. 1738.*

<sup>4</sup> It was a west wind that took away the locusts from *Egypt*. For which reason Dr. Shaw supposes the abode of *Pbaroob* to have been at *Mempbis*, rather than at *Tanis*; as *Mempbis* lay more to the west of the *Red Sea*, whither they were carried. Now the *Hebrews* seem to have acknowledged but four winds: "And upon *Elam* will I bring the four winds from the four quarters of heaven." *Jeremiah* 49. 36. So that the west wind is to be considered under a great latitude. Besides, as all *Egypt* lay more or less west of this sea, and the greatest part due west; this argument would become too universal; and would afford many places an equal claim. But the whole is too vague to prove any thing. The plague of locusts was not at the place of royal residence only, but every where; at *Tanis* as well as *Mempbis*. The removing the king's seat would not remove the difficulty, if there were any: nor can any thing by this means be determined. And after all, the words *Ruab Yam* signify only a sea wind, a wind from the *Mediterranean*, as a learned writer has well observed.

OF THE  
C A U S E S,  
WHENCE

Many ERRORS have arisen in Inquiries made into  
Ancient History.

MANY mistakes happen in geographical inquiries from the use of little despicable maps, of a contracted scale: by which means a writer is more easily induced to pursue his own visionary schemes; transposing and accommodating every object, as his particular fancy leads him. For the chart he makes use of being mean and scanty, his mistakes are not so palpable; and the violence he is guilty of not so glaring. Were the countries he treats of, fairly and amply defined; the changes and transpositions, which he so arbitrarily deals in, would appear gross to his own eye: and he would be shocked with the wantonness of his imagination.

I have shewn that many of the learned authors I have spoken of were very rich in knowledge; and had noble resources to apply to. But they were too hasty; too soon satisfied: and, like many others, set out originally upon a system, to which every thing was to be reduced. They did not take time to sift, and to compare the evidences that they had collected: and, without diligent canvassing and comparing in these dark inquiries, the truth can never be obtained. The historians which they appeal to, are neither precise nor accurate: so that singly they are often unintelligible. There is therefore no certain way of proceeding, but to take their evidence collectively; and make them correct and explain one another.

But

But the chief cause of this uncertainty in profane history, and the many errors in consequence of it, has arisen from the false delicacy of the *Grecian* writers; through whose hands these histories have been transmitted to us. Their ears were so unnecessarily nice, that they could not endure to represent things in their native dress: but changed the names both of men and countries; in order to accommodate them to their own idiom and pronunciation. Nor were they content with bare inflexions of words and terminations; but were guilty of a puerile levity, in catching at every similitude of sound; and thinking that the etymology of every name which they met with was to be found in the *Greek*: at least their language was a canon, by which all others were to be modelled. This was the standard, to which every thing was brought; and if they met with any names that would not abide the tryal, they deemed them barbarous, and entirely omitted them. *Strabo* fairly confesses that this was his way of proceeding. <sup>1</sup> Οὐ λεγω δὲ τῶν εθνῶν τὰ ονοματα τὰ παλαιά, δια τὴν αδόξιαν καὶ ἄμα αποτίου τῆς εκφορᾶς αυτῶν. The ancient historian *Serphaleon* says the same. <sup>2</sup> Εμοὶ δὲ ἡ γραφη τι τερπνον, η τι χαριν εμελλει ὁὖειν ονοματηδην, ανευ πρᾶξεων Σαρβαρων Φωνεοτη τυφαινεις δειλεις, και μαλακεις Βαρβαρεις; On this account <sup>3</sup> *Josephus* was afraid to mention the names of the persons who composed the family of his great ancestor *Jacob*; lest they should prove uncouth to the nice ears of his readers: Τα μεν ονοματα δηλωσαι τετων ουκ εδοκιμαζον, και μαλισα δια την δυσ κολιαν αυτων. But having made some apology, and smoothed and

<sup>1</sup> *Strab.* Vol. 2. p. 1123.

<sup>2</sup> Εκ των Κεφαλαιων apud *Euseb.* *Chron.* *Can.* *Edit.* *Scal.* p. 30.

<sup>3</sup> *Ant. Jud. Lib. 2. Cap. 7.* *Plato* informs us, that *Solon*, who wrote concerning *Egypt*, would not admit the names of men or places into his poems, without a thorough alteration. *Plato* in *Critia*. This, I suppose, was effected two ways; either by changing the names to words the nearest in sound; or translating them to such as were of the same meaning.

and polished them, he at last ventures to produce them. Sometimes they only translated the names of places; which was something tolerable: for there was then a chance of recurring to the primitive language, and recovering the original; as the meaning would lead one to the truth. But they were too vain to be consistent even in this: and what one advanced, another confounded; each thinking that he had a right to change things, and new model them to his taste. Above all things they strove to introduce their own gods and heroes; and to attribute every thing to their performance, wheresoever transacted. Their vanity was so great in this respect, and their prejudices so strong, that it led them into a thousand childish errors: but, where they were not originally mistaken, they wilfully deviated; imposing names on places, and adding legendary stories, which they must know were foreign to the countries where they introduce them. Hence we are informed that one branch of the *Nile* was denominated from a sailor of <sup>7</sup>*Menelaus*, and another from *Peleus* of *Thessaly*: that *Perseus* gave name to *Perisia*; and that the *Medes* received their name from *Medea*; and what happened upon the occasion. For they were never guilty of a mistake, but they framed some story to support it: hence *Scaliger's* sarcasm; *Græciorum est mentiri, et falsa veris effingere.* *Pliny* too is very severe upon them on this head. He had often experienced their vanity and affectation, and had detected their idle notions: on which account he passes a bitter but just censure; <sup>8</sup> *Mirum est quo procedat Græca credulitas! nullum tam impudens mendacium est, ut teste careat.* <sup>9</sup> *Cicero* speaks

<sup>7</sup> *Ammian. Marcellinus*; *Stepb. Byzantinus* &c, *paffim. Euseb. Canon.* *Isagog. Lib. 3.*

<sup>8</sup> *Plin. Nat. Hist. Lib. 8. Cap. 22.* Ταν δε της αληθειας ισοριων  
Ἐλληνες ε μεμνηται. *Theopb. ad Autol. Lib. 3.*

<sup>9</sup> *Orat. pro Flacco. Sect. 4.*

speaks to the same purpose: *Tribuo illis literas, do multarum artium disciplinam: — testimoniorum religionem et fidem nunquam ista natio coluit.* I know no writer of more eminence than *Plutarch*. He was a man of great depth in philosophy, and every species of learning; and has left behind a collection of most valuable tracts. Yet, maugre his sense and abilities, he is most shamefully trifling in the etymology of words; and, like the rest of his fraternity, is for bringing every thing within the narrow circle of his own little district. He was thoroughly acquainted with the high antiquity of *Egypt*: yet tells us that the goddess *Ihs* was called so from the word *ιεις*; that the *Egyptian Anubis* was derived from the Greek word *ανων*; the antient god *Orus* from *ορων*; and that *Ophis* was *quasi ιερος*. This prurulence of wit was contagious: none of the Greeks could escape it. The liberties they took, in the etymologies of words, as well as in the inflexions, was animadverted upon by *Josephus*, as *Bochart* takes notice.

*¶ Ut Josephus recte observat, Græcis scriptoribus id in more est, ut peregrina et barbara nomina, quantum licet, ad Græcam formam emoliant. — Sic illis Ar Moabitarum est Αρεοπολις; Botfra, Βυρτα; Akis, Αγχας; Astarte, Αστροαρχη; torrens Kison, χειμαρρός των Κισσων; torrens Kedron, <sup>2</sup> χειμαρρός των Κεδρων, et talia ἀστει κονις.*

*Bochart* indeed speaks only of their softening and accommodating the terms: but, in reality, both the mode and essence of the words is changed; so that there remains nothing but a shadow for the substance. And *Josephus* shews a proper indignation in another place at their vanity; calling them to account for their high pretensions; and accusing them of having sophisticated and ruined the best of antient history.

Πως

<sup>1</sup> Geogr. Sacr. pars prior. Lib. 2. Cap. 19.

<sup>2</sup> Πέραν τε χειμαρρών των Κεδρων. *Etsi in omnibus libris est hoc lectio, quam et Nonnus agnoscit, tamen videtur D. Hieronymus in locis Hebraicis, ubi de Cedron agit et hunc locum citat, veram lectionem agnoscere, qua est in Κεδρων. If. Cesaub. note in Jean. 18. v. 1.*

Ὥπως εν τη αλογον τετυφωσθαι τις Ἐλληνας, ὃς μονες επισταμενος τα  
αρχαια, και την αληθειαν περι αυτων ακριβως παραδιδοντας; η τις & παρ'  
αυτων συγγραφεων μαθοι ῥαδιως, ότι μηδεν βεβαιως ειδοτες συνεγραφον,  
αλλ' ὡς ἐκαστοι περι των πραγματων εικαζοιτο; πλειον γαν δια των βι-  
βλιων αλληλας ελεγχυσι, και τα εναντιωτατα περι των αυτων λεγειν επε-  
σκυνσι.

Great part of the knowledge that we are possessed of, in relation to antient times, has been transmitted to us through the hands of the *Grecians*: for which we are to make proper acknowledgements. But when we consider how much more they might have transmitted, and how foul and turbid the streams are, that are derived to us; it takes off much from the obligation. In short, there is no medium to be held with this wonderful people. One while we gaze with astonishment at their extensive parts, their exquisite taste, and the unparalleled beauty of their compositions: at other times we cannot help looking down with pity and indignation, to see all these leavened and ruined by a puerility and vanity, that the *Goths* were strangers to. Of this unhappy turn in the best writers in *Greece*, and of the fatal consequences in regard to historical truth, I shall often have occasion to speak in the course of the following treatise.

<sup>3</sup> *Contra Apion.* Lib. 1. Cap. 3.

A SHORT  
ACCOUNT  
OF THE  
GEOGRAPHY OF EGYPT.

THE great misfortune that I have been lamenting in the waitings of the preceding learned men, has been their fondness for hypothesis; by which they have been too easily and too frequently seduced: this too at a time, when their learning gave them great advantages: and had they set out at first upon good principles, it must necessarily have led them to the discoveries they were aiming at. That I may not fall into the same mistakes that I have been complaining of in others, I will give a short account of the history and geography of *Egypt*; at least of those parts with which I shall be principally concerned, as far as I can collect it from the best authorities. This being fairly stated will afford me good grounds to proceed upon in my subsequent inquiries: that I may not mould and fashion the country to favour my own particular notions and prejudices; but make my system accord to the history and nature of the country.

I have mentioned that all to the east of lower *Egypt* was a desert: no provinces nor cities were there. I have proved it from the best accounts that I could obtain: and it will now be my business to give the true situation of these places, that have been so mistaken and transposed. It cannot be expected, that the form and limits of the *Egyptian* provinces are exactly the same at this day, that they were in times past.

A

A land that has been annually overflowed, must in many places have suffered a change, during an interval of so many ages. Many of the antient canals have in process of time been choked up, and new ones formed; which has caused some variation: yet the external shape of the country, and original outlines, are nearly the same now that they were of old.

As *Egypt* was one of the most antient, so was it one of the most extensive kingdoms, that for many ages subsisted in the world. Those of *Affyria* and *Babylonia* were for a long time confined within narrow limits, if compared with what they were afterwards. But *Egypt* seems to have been respectable from the beginning; and the most early accounts, that we can arrive at, bear witness of it's eminence and power. It is true, the first inhabitants seem to have settled in the upper parts, near the *Thebaïs*: but they soon got possession of the whole. And though they might not be all under one head; yet they were of the same family, and constituted a mighty nation. They were esteemed a very wise and learned people; so that <sup>1</sup>*Moses* is said to have been "learned in all the wisdom of the *Egyptians*." They were likewise very powerful and populous: and there are said to have been in the days of *Amañis* thirty thousand cities in *Egypt*. The fruitfulness of the country is well known by the large imposts that were laid upon it in after times. Besides the tribute of corn, they paid to the *Romans* large taxes in specie; which, according to *Cicero*, as quoted by <sup>2</sup>*Strabo*, amounted in the reign of *Ptolemy Auletes* to <sup>3</sup>12500 talents. But nothing can give one a greater notion

<sup>1</sup> *Acts.* 7. v. 22.

<sup>2</sup> 2,421,875 £. See *Arbutnot's Tables*. p. 192.

<sup>3</sup> But this was esteemed trifling: for *Auletes* was a very indolent and weak prince. "If he raised so much," says *Strabo*, "what must have been the revenues of other kings? or what may we compute the advantages made from *Egypt* to amount to at this time, when the taxes are  
"col-

notion of their wealth, than the account of the treasure, that had been heaped up by the first *Ptolemy*, as it is described by *Appian*; who assures us that, at the death of this prince, there were found in his treasury 4 seventy four myriads of talents. These circumstances, together with the costly structures which they erected, the mighty works they were engaged in, and the economy and establishment of their government, must raise in us a high idea of the affluence and power which this knowing people were possessed of, while they were their own masters. Such were the *Egyptians* in their better days:

*Τας δὲ πολλὰς καὶ ολέσια ταυτα λελειπται—*

all these happy circumstances have been a long time at an end: *Egypt*, in the midst of it's prosperity, was doomed to a fatal change. It was to become 5 a base kingdom: and for above two thousand years it has been the basest of kingdoms: neither in all that vast interval of time has there been once a prince of that nation.

The antiquity of this kingdom may be seen by its founders *Ham* and *Mizraim*; by whose names the country was of old called, nor are they obliterated at this day. *Plutarch* tells us that the priests of *Egypt* in the mysteries of *Iris* called their country 6 *Chemia*. *Hesychius* terms it *Hermocchemia*, and says it was the antient name: ‘Εγμοχημιος γη, η Αιγυπτος το αρρεφερον οντως

exa-

“ collected with so much exactness, and there is the additional trade of “ *India* and the *Ethiopians* to contribute? ” ‘Οπου ουν ὁ κακος—α και; ράθυμονατα την βασιλειαν διοικεν τοσαύτα προσωδευετο, τι χρη νομισας τα νυν, δια τοσαύτης επιμελειας οικονομημενα, και των Ινδικων εμποριων και των Τρωγλοδυτικων επηκυμενων εται τοσυτον; Vol. 2. pag. 1149.

4 191,166,666 £. 13s. 4d. See *Arbuthnot's Tables*. p. 192.

5 *Ezekiel*. 29. v. 14, 15.—30. v. 13.

6 Ετι την Αιγυπτον—Χηρια καλυτω. *De Is. et Osir.* *Herodotus* says, εγι δε Χερμις πολις μεγαλη νομις τη Θηβαιην. *Lib. 2. Cap. 9.* He speaks of the people called *Chemmitæ*, *ibid.* of a nome of that name, *ibid.* and of an island called *Chemmis* near the city *Butus* in lower *Egypt*. *Cap. 156.* All which is analogous to the land of *Ham* in the Scriptures. *LXX. Interpretæ*—*Cham transfluerunt, pro eo quod est Ham, & quo et Aegyptus usque bode Aegyptiorum lingua Ham dicitur.* *Hieron. Quæst. in Genef.*

καλεστο. *Stepbanus* gives it the name of <sup>7</sup> *Misore* or *Myso-ra*; the meaning of which is obvious. In respect to its extent; the *Greeks* describe it under three large and principal divisions, that comprehend lower *Egypt*, upper *Egypt*, and a third that was uppermost of all; which extended to *Philæ* and *Syene*. These were termed ἡ κατω, ἡ ανω, and ἡ ανωτάτη χώρα. Great mistakes have ensued from not rightly understanding the meaning of these terms: for they are always relative to the true situation of the country, and the course of the river; which descends from the higher lands to the lower, till it loses itself in the sea. *Delta* therefore, that was situated among the branches of the *Nile*, was esteemed the lowest of all. <sup>8</sup> Καλεσται δε κοινως ἡ περι τεττας τας ποταμων χώρα κατι.

It is observable that, from the confines of *Ethiopia* downward, *Egypt* is for a long way very narrow; being bounded on each side with mountains, between which the river descends: and, according to the determination of most geographers of antiquity, it separates *Africa* from *Aisa*; and more particularly *Libya* from *Arabia*. Here was the general boundary of the two great continents. This however is greatly disapproved of by *Herodotus*. He objects to the decision of those people, who attribute part of *Egypt* to one country, and part to another.

He

<sup>7</sup> *Zonaras*. Vol. I. p. 21. Μεζρεψ δε Μεγρασιν προπατωρ συνερο. Ουτος δε καλεσται Αιγυπτιοι, και ἡ της Αιγυπτικης χώρα Μεζρεψ ονομαζεται. *Urbs Foſtaſ est ipsamet Metzr, ſic diſta a Mezram filio Cam, filii Noë, cui pax.* *Geograph. Nubiensis*. p. 97. “Aujourd’hui les Juifs l’appellent encore “Mizraim : mais les Arabes et les Turcs luy donnent de Mitzir ou “Mitzri ; combien que Leon affeure, que les Juifs l’appellent Mez-“rain, et les Arabes Mezré ; et les habitans l’ appellent El Quiber. “Les Syriens nomment les Egyptiens Ægophetes, et les Mahometans “d’ Egypt les Chrétiens du même pays El Hibt, et El Kupti, ou “Kupti ſans article, au lieu de Gupta ou Egupti ; et les Ethiopiens ap-“pellent les même Giptu ou Gibetu.” *Davy*. p. 256. The fame au-“thor says of *Cairo*: “Les Arabes l’ appellent aujourd’hui Mazar ou “Mezir ; les Armeniens Massar ; les Chaldeens Al Chabir, et les He-“breux Mithraim, de même que l’ Egypte.” p. 267.

<sup>8</sup> *Ptol. Geogr. Edit. Bertii. Lib. 4.*

He therefore varies in some degree from this disposition; and makes *Egypt* itself the boundary between the regions that it borders upon. The country by this means is intermediate, and ascribed to neither. <sup>9</sup> Οὐ γαρ δὴ ὁ Νεῖλος γε εἴ τι κατὰ τύπον τοῦ λογοῦ ἡ την Αστυν ἀρίζων τῇ Λίβυῃ.—ἀρισταὶ δὲ Αστη καὶ Λίβυη οἰδαμεν εἰδεν τον ορθῶ λογω, εἰ μη τες Αιγυπτιων υπες. Whether *Herodotus* was aware that any ill consequences would arise from the other way of proceeding, I know not; but it is certain some obscurity has ensued. As long as the river was single; it might well serve to determine the countries on each side: but, when it was branched out into many streams, it became difficult to say to which part of the world the intermediate provinces were to be assigned. Therefore some have referred them to *Lybia*, others to *Arabia*, without any just reason to determine them: which has induced many people to alter their true position; and to transfer them in their maps to those countries, imagining that such was their situation. But this, being only a matter of reference, should not have affected the real order and disposition of those states. How *Egypt* was situated and bounded, we are very clearly informed by *Leo Africanus*: *Ægyptus, clarissima regio, ab occidente desertis Barcæ, Libya, ac Numidiæ clauditur; ab oriente desertis, que Ægypto et Mari Rubro interjacent.* The account of *Strabo* is agreeable to the foregoing: <sup>1</sup> Αιγυπτος—απὸ μεν των αριστων αλιμενω παραλιᾳ καὶ πελαγει τῷ Αιγυπτιῷ Φρεάμφενη· απὸ δὲ της ἵε καὶ της ἰσπερας, ερημοις (καὶ) ορεσι, τοις τε Διβυκοις καὶ τοις Αραβιοις, ὥσπερ εφαμεν.

The

<sup>9</sup> Lib. 2. Cap. 17. This is the opinion of *Herodotus*; but he is not followed in it: επερχέται δὲ ὁ Νεῖλος, επταν πληθυη, ον μονον το Δελτα, αλλα κα τη Λιβυκη τε λεγομενη χωρι ειναι, κα τη Αραβια επαχη. *Herod.* Lib. 2. Cap. 19. Αιγυπτος ὄμυρος τῇ Λίβυῃ. Lib. 2. Cap. 65.

<sup>1</sup> Vol 2. p. 1174. Καὶ is certainly wanting—“with deserts *and* with “mountains.” The lower parts were bounded with deserts, the upper with mountains. Without this the force and precision of the writer is lost.

The whole extent of this country from north to south was computed to be about six hundred miles: and consisted, as I before observed, of three principal divisions; and those subdivided into smaller provinces, called by the Greeks *Nomoi*, but by the natives *Tebir*. The number of them has been computed to have been thirty six; <sup>2</sup> δέκα μεν η Θηβαῖς, δέκα δ' η εν τῷ Δελτα, ἑκαδεκα δ' η μεταξύ. <sup>3</sup> Diodorus makes the same distribution. But of this we can have no certainty, on account of the disagreement that is found among writers upon this subject, who add and diminish too arbitrarily. Pliny takes notice of this inconsistency, and mentions some particulars. <sup>4</sup> Quidam ex his aliqua nomina permutant, et substituunt alios nomos, ut Heropoliten, Crocodilopoliten. In short, wherever there was a city, the Grecians added a nome; <sup>5</sup> which very much confused and encumbered the geography of those parts. Hence Epiphanius, speaking of the word *nomos*, does not hesitate to define it in this manner; τὴν περιχώρον τῆς τυχεσυς πόλιος σημαίνει; <sup>6</sup> “it was the environs of every city.” At which rate, as Egypt is said to have once had 7 thirty thousand cities; it should follow, that there were so many nomes.

The river that waters the whole country is the *Nile*; which is single for some hundreds of miles downwards, running in one direction: or, if it be at any time separated by the interposition of an island, the streams unite again soon; and it proceeds in its usual channel. But when it arrives at the extremity of lower Egypt, called by the Greeks *Delta*, where stood

<sup>2</sup> Strabo. Vol. 2. p. 1135.

<sup>3</sup> Τὸν δὲ χωρῶν ἀπατᾶν εἰς ἐξ καὶ τριακοῦντα μερη διελεγούσι [Σισωτις.] Lib. 1. pag. 35.

<sup>4</sup> Nat. Hist. Lib. 5. Cap. 9.

<sup>5</sup> Strabo mentions nomes that never existed. He has one near the Red Sea called the *Pbajriopolitan*, which was quite imaginary.

<sup>6</sup> In like manner Cyrill. Alexandr. tells us, that among the Egyptians a nome was a city, and the country about it, with the dependent villages. Νόμος ἡ πόλις καὶ ἡ περιοικίδες αὐτῆς, καὶ ἡ ὑπ' αυτῇ καμάτη. In Esaiam. Cap. 19.

<sup>7</sup> See Theocritus. Idyll. 17.

stood the city *Cercasora*; it is divided into two very considerable branches, which inclose all the country below, and never unite again. They are called the *Canobic* and *Pelusiac* branches; and are the extreme of all others into which the river is divided. At the same time that this separation is made, the river still keeps on his course downward; having a sufficient supply of water to fill the *Sebennitic* channel, which forms one of the most considerable mouths of the *Nile*. For this we have the testimony of *Herodotus*; who in his accounts of these parts is more particular and intelligible, and far more to be depended on than any other writer.

<sup>8</sup> Ο γαρ δὴ Νείλος αρξάμενος εκ των Καταδέσμων, ἔει, μεσογην Αἰγυπτου σχίζων, εις Θαλασσαν. Μεχρι μεν νυν Κερκασωρις πολιος ἔει εἰς εων ὁ Νείλος· το δὲ απὸ ταυτης της πολιος σχίζεται τριφασιας ὁδοις. Και η μεν προς ην τριπεται, το καλεστας Πηλυγιον σομα· η δε ἐτερη των ὁδων προς ἴσπιρην οχει· τυτο δε Κανωβικον σομα κεκληται· η δε δη ιθεα των ὁδων τη Νείλῳ εγι· ηδε. Ανωθεν Φρερμενος, εις το οξυ τη Δελτα απικνεεται· το δε απὸ ταυτης, σχίζων μεσογην τη Δελτα εις Θαλασσαν εξει, οτε ελαχιστην μοιρην τη υδατος παρεχομενος ταυτην, ουτε ηχισα ενομασην· το καλεεται Σεβενυτικον σομα. Agreeable to this is the description of the *Nile*, as we find it in *Achilles Tatius*: though the passage is very much depraved. The purport of it, as it stands corrected, is this. The general *Charmidas* ordered his men to encamp at a particular place. “The situation of the village,” says

<sup>3</sup> Lib. 2. Cap. 17.

<sup>9</sup> Ειχε δε αυτοις ὑπω της κωμης η θεσις. Ο Νείλος ρει μεν ανωθεν εκ Θηβης των Αιγυπτιων, και εις ειν εις τοσυτον ρεων αχρι Μεμφεως, και εις μικρον κατω κερας. Συρος σομα τη κωμη προς το τελει τη μεγαλυ ρευματος. Ειτευθεν δε τεριρηγυλαις τη γη, και εις εινος πολιμενος γιγνονται τρεις, δυο μεν ἐκατεριθεν λελυμενοι, ο δε εις και την γην εις το σχημα τη Δελτα ποιων. *Achill. Tatius. Lib. 4.*

It wants a great deal of amendment:

Instead of και εις μικρον κατω κερας Συρος σομα τη κωμη,

read και εις τη μικρον κατω· Κερκασουρος σομα τη κωμη,  
and for οδε εις και την γην εις το σχημα τη Δελτα ποιων,

read οδε εις κατα την γην εισιει, το σχημα τη Δελτα ποιων. The two extreme branches inclosed the land, and the centre or *Sebennytic* ran through and divided it. The latter part is an imitation of *Herodotus* — σχίζων μεσογην τη Δελτα εις Θαλασσαν εξει.

says the author, " was this. The river *Nile* descends from " *Thebes*;" (which for distinction's sake, he calls *Egyptian Thebes*) " and runs single and undivided as far as *Memphis*, and for a " little way below. The place where the grand stream of the " river ends, that is, where it is first divided into separate " branches, is called *Cercasuros*. At this point it is broken; " and of one stream it forms three. Two of them run down " on each side upon the extremities of the country: but the " other, the centre stream, runs through the land, and in it's " passage divides lower *Egypt*."

As long as the *Nile* ran in a single channel, which was above four hundred miles, it was inhabited both on the *Arabian* and *Libyan* side; having all the way a ridge of mountains to the east and to the west, which were a security to the natives. A few miles below *Memphis*, just where lower *Egypt* commenced, the mountains<sup>1</sup> of *Arabia* ceased; reaching no farther downward to the north, though eastward they extended to the *Red Sea*. The last city on this side the river was *Aphroditopolis*, the capital of a nome it gave name to. What other places occur below, such as *Latopolis*, (which was the antient *Babylon*,) together with *Scenæ Mandræ*, *Scenæ Veteræ norum*, *Vicus Judæorum*, seem to have been never of any great repute, and generally deserted. And when they were occupied, it was chiefly by foreigners, who obtained leave of the princes of *Egypt* to take up their habitation within them. Some of them were only *Tabernacula*, booths for the security of cattle during the inundation of the *Nile*. However, as these parts were separated from the body of *Egypt*; the Jews, who during the captivity and afterwards betook themselves to this country, thought it no despicable spot to settle in. They accordingly got permission to rebuild some of the places that had been long in ruins: and the hill, that was opposite

<sup>1</sup> *Herodotus* speaks of the whole ridge of hills in the singular number, and calls it the mountain of *Arabia*. Lib. 2. Cap. 8.

posite to *Babylon*, is still called *Jibel Jebeufi*; retaining their name to this day. These towns were situated nearly in a line with the uppermost point of *Delta*. *Babylon* in particular was opposite to that point, where the *Nile* first divided; and likewise opposite to the *Pyramids* on the *Libyan* side of the river. Beyond these there were no places of abode downward; excepting perhaps one called *Thou*. This may be proved from the *Itinerary of Antoninus*. For having given an account of all the cities on the *Arabian* side of the *Nile*; as soon as he has specified *Babylon*, *Heliou*, *Vicus Judeorum*, *Thou*; he, as it were at a leap, passes at once to *Heroopolis*, and the towns on the *Red Sea*: which were nearly in the same parallel as the others. So that there was certainly neither province nor city below these mentioned, to the east of the great *Pelusiac* branch. All that way, as I have before shewn, was a desert to the borders of *Palestine*.

The same inference may be made from *Ptolemy*; who, omitting some of the places mentioned in the *Itinerary*, takes notice but of three towns in *Arabia*, I mean so low as *Delta*, between the *Nile* and the *Red Sea*; <sup>3</sup> Εν μεθοριῳ Αραβίᾳς και Αφροδιτοπολεως, Βαβυλων, Ἡλιεπολις, and then, at a great distance, Ἡρωων πολις. The reason of this difference between the two writers seems to arise from hence. *Ptolemy* is describing the chief cities of the earth, and takes notice of them only: the other is giving an account of roads, and the places to be passed

<sup>2</sup> *Anton. Itinerar.*

In ARABIA.	—	—	—	—
<i>Aphroditopolis</i>	—	—	—	—
<i>Scenas Mandras</i>	—	—	—	—
<i>Babylon</i>	—	—	—	—
<i>Heliu</i>	—	—	—	—
<i>Scenas Veteranorum</i>	—	—	—	—
<i>Vicum Judeorum</i>	—	—	—	—
<i>Thou</i>	—	—	—	—
<i>Hero</i>	—	—	—	—
<i>Serapin</i>	—	—	—	—
<i>Chyma</i>	—	—	—	—

<sup>3</sup> *Geogr. Lib. 4.*

passed through in going from one country to another. He therefore takes in all; not only cities and towns, but *sabkos*, *hydrenumata*, *lapides*, *tabernacula*, places both inhabited and otherwise, together with the distances between them. He omits nothing that can be looked upon as a landmark: In the main point they agree: neither of them placing either nome or city in *Arabia*, to the east of lower *Egypt*; which is what I wanted to prove. For as to *Sile* and *Thaubazium*, mentioned in another part of the *Itinerary*; they were very obscure places, and probably named and distinguished for landmarks, or for the sake of water; such as *Agerud*, *Agiuz*, and *Hospitium filii Saïd* mentioned by modern travellers and in the *Nubian* geographer. Many places are referred to in the *Itinerary* without names, consequently not towns, nor habitations; such as *contra Psellos*, *contra Talmas*, *contra Lato*, &c; spots of ground to be passed over, that could not be described but by places they were opposite to. There is no reason to think that *Sile* or *Thaubazium* were inhabited; for they occur no where else: and the author his self does not set them down in his list of *Arabian* cities. And if it should be found that there were some inhabitants, it would not affect my argument. For I would not be thought to contend, that there was not a straggling town or two scattered in the range of the country, like *Palmyra* in the desert: though I do not know that there were any; nor do I think that the nature of the country would admit of it. All that I insist upon is, that there were no nomes, nor places of any repute: particularly, that the provinces of *Delta*, generally referred to *Arabia*, were within the precincts of the *Nile*, and in the best of *Egypt*.

These provinces were *Phacusa*, *Bubastus* and *Heliopolis*; three of the most remarkable nomes. As I have taken some pains to shew where they were not situated, it is time to relieve the reader, and to determine where they were. They were all contiguous to each other, and towards the summit of

lower

lower *Egypt*. I have been obliged to be thus particular in my proof; because *Heliopolis* is almost by every writer placed to the east of the *Nile*; and the neighbouring provinces are transposed with it. It is well known that the country called *Delta* was termed so from the resemblance it bore to the *Greek* letter of that name. It is a large triangle; whose sides are included by the *Pelusiac* and *Canobic* branches of the *Nile*, and its basis is formed by the sea. "As you proceed upwards," says *Herodotus*, "from the sea through the middle of *Egypt*, the country may be esteemed broad, till you get as high as *Heliopolis*; being all the way open and champain, marshy and without water—As you pass upwards from *Heliopolis*, it grows narrow on account of the mountain of *Arabia*, that here runs parallel with the country, tending from north to south, and continually verging towards the *Red Sea*. In this mountain are the 4 quarries, from whence the stones were taken for the construction of the pyramids, that are near *Mempbis*. Here [at these quarries] is the hither end of the mountain, from whence it extends itself in the direction I have mentioned." <sup>5</sup> Ενθεύτεν μὲν καὶ μεχρὶ Ἡλιοπόλιος εἰς τὴν μεσογαίαν εἰς ευρεαὶ Αἰγυπτος, εαυτα πασα ὑπτιη τε καὶ ανυδρος, καὶ ιλις. η. τ. λ. Απο δὲ Ἡλιοπόλιος αὐω ιοντι, σειη εἰς Αἰγυπτος· τῇ μὲν γαρ τῆς Αραβίης ορος παρατεταται, Φέρον απ' αρχε πρὸς μεσαμβρίης τε καὶ νοτε, αἷς αὐω τεικον εἰς τὴν Ερυθρην καλεομενην Σαλασσαν· εν τῷ αἱ λιθογοιαι ενεισι, αἱ εἰς τὰς Πυραμιδας καταγμηθεισαι τὰς εν Μεμφι. Ταυτη μὲν ληγου, ανακαμπτει εἰς τὰ ειρηται ορος. It is manifest from hence that the nome of *Heliopolis* was a mediterranean district: and consequently the two provinces *Phacusia* and *Bubastis*, that are always mentioned with it, were so likewise. This is evident from *Ptolemy*; who, in giving an account of all the nomes in lower *Egypt* from the bottom upwards, ends with these three; <sup>6</sup> Αραβίας νομος, καὶ μητροπολις Φακυσα· Βα-

<sup>4</sup> There was a town there that they gave name to, called *Latoopolis*.

<sup>5</sup> L. b. 2. Cap. 8.

<sup>6</sup> Geogr. Lib. 4.

Βασιτης νομος, και μητροπολις Βαβαζος Ἡλιεπολιτης νομος, και μητροπολις Ἡλιεπολις. The first of these *Pbacusa*, called by Strabo *Pbacusa*, but mentioned only as a village, was the province at whose summit the *Nile* was first divided, where stood the city *Cercasora*. Many writers, misled by it's being called the *Arabian nome*, have supposed it to be situated in that country: but I have shewn that it could not be so. Besides, what may seem a paradox, this very circumstance of it's being called the *Arabian nome* proves it. The author of the *Itinerary* mentions many places of upper *Egypt*, that were in *Arabia*: and *Ptolemy* speaks of several nomes above *Delta*, to the number of nineteen or twenty, one half of which (at least a great number) were to the east of the *Nile*, and in *Arabia*. Among others *Aphroditopolis*, *Antinoopolis*, *Panopolis* were certainly there. If *Pbacusa* had been in that part of the world, they could never have called it the *Arabian province* by way of distinction; when there were so many others that were in the same situation. The title conferred upon it would not have been adequate to the end proposed: and what would have been given by way of eminence to particularize, must have proved matter of doubt and confusion. The title therefore was conferred for another reason; as I shall hereafter shew. *Ptolemy* has taken care to guard us against this mistake; by distinguishing between the province termed *Arabian*, and the places that were really in that country: Αραβιας νομος, και μητροπολις Φαγεσα. The nome called *Arabian* was *Pbacusa*; but the places really situated upon the borders of that part of the world were *Babylon*, *Heliopolis*, *Heroum*: εν μεθοριᾳ Αραβιασσαι Αφροδιτοπολεως, Βαευλων, Ἡλιεπολις, Ἡρωων πολις. From hence we gain this additional evidence, that there were two cities of *Egypt* called *Heliopolis*; which is a circumstance that has never been attended to by any one historian antient or modern, and has been the cause of very great confusion. The first of these was a city of lower

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*Egypt*, that gave name to a province; the same that is so particularly mentioned by *Herodotus*. The other was a city to the east of the *Nile* in *Arabia*; whose situation is thus described in the *Itinerary*, agreeable to what is above said by <sup>7</sup>*Ptolemy*;

<i>Aprodito</i>	—	—	—	—	—
<i>Scenas Mandras</i>	—	—	—	—	M. P. XX.
<i>Babylon</i>	—	—	—	—	M. P. XII.
<i>Heliu</i>	—	—	—	—	M. P. XII.

Neither the last city nor *Babylon* are mentioned by *Herodotus*; for they did not exist in his time: but the other *Heliopolis*, the more ancient and famous, he gives an ample description of, as we have seen above. It is mentioned too by *Diodorus Siculus* and *Josephus*; but by neither of them accurately: for they make one account of two places, and confound them together. Though some of these writers had been in *Egypt*, yet it is certain that they did not know that there were two cities of the same name; for not one of them, except *Ptolemy*, makes any distinction. They are always confused when they speak of this part of the world; and the circumstances of both places are referred to one only, *Strabo* is in some degree plain and intelligible: for, having mentioned the town of *Pbacusa*, and the great canal that began immediately from it,

<sup>7</sup> Hence *Cellarius* is certainly to blame for placing these three provinces in the deserts of *Arabia*; and for founding his opinion upon the evidence of *Ptolemy*, which he did not sufficiently attend to. *Extra Delta, Arabiam versus, Ptolemæus tres nomos posuit. Primum dicit Arabiae nomen, cuius metropolim Pbacusam facit, Bubastico flumini adpositum: secundum Bubasticum nomen, cuius urbs est Bubastus seu Bubastis ad idem flumen sita, cui nomen dat: tertium Heliopolitanum nomen.* There is a mistake in the first position; for *Ptolemy* does not place these nomes, nor any nomes in *Arabia*. He besides mentions but one *Arabian* nome; though I think *Heliopolis* may likewise be esteemed such: not on account of its situation, but for another reason that I shall hereafter mention. All that *Ptolemy* says is this; Αραβίας νομός, καὶ μητροπόλις Φαχσα· Βυθαγίτης νομός, καὶ μητροπόλις Βεβαγός· Ἡλιωταλίτης νομός, καὶ μητροπόλις Ἡλιωταλίς. Εν μεθοριῷ Αραβίας καὶ Αφροδιτοπαλαιας, Βαβύλων, Ἡλιωταλίς, Ἡρωαὶ πόλις. *Pbacusa* is by many writers included in *Heliopolis*, so that one province is constituted out of two.

it, he says, "These places are towards the top of *Delta*: there is likewise *Bubastis* and it's nome, and likewise *Heliopolis* above. &c." <sup>8</sup>Ουτοι δ' οἱ τοῖς πλησιαῖς τῷ κορυφῇ τε Δελταῖς αὐτοὶ δέ καὶ ἡ Βεβαῖος πόλις, καὶ ὁ Βεβαῖτης νομὸς, καὶ ὑπερ αὐτῶν ὁ Ἡλιοπολίτης νομὸς. Εγγενθεῖ δὲ εἰς τὸν Ἡλικόπολιν πόλιν. His *Epitomiser* says the same — περὶ τὴν αρχὴν τὰ Δελταῖς εἰς τὸν Βεβαῖος πόλιν, καὶ Μεμφῖς, καὶ Ἡλιοπόλις. In respect to this antient city, *Herodotus* always speaks of it as lying in a line, as you pass from the sea upwards to *Thebes* and superiour *Egypt*. He makes use of it as a landmark to be directed by in going up the *Nile*; as an intermediate point to measure from, in stating the length of the country.

Ἐνθεύτεν μὲν [απὸ Θαλασσῆς] καὶ μεχρὶ Ἡλιοπόλις	L. 2. 7.
εἰς δὲ ὅδος εἰς τὴν Ἡλιοπόλιν — αὐτῷ τοντὶ	L. 2. 7.
ἡ δὲ εἰς Ἡλιοπόλιν απὸ Θαλασσῆς	L. 2. 7.
απὸ δὲ Ἡλιοπόλεως αὐτῷ τοντὶ	L. 2. 8.
αὐτὸ δὲ Ἡλιοπόλιος εἰς Θηβαῖς εἰς ανατλοῦς εὐρεῖς ἡμέραιν	L. 2. 9.

How can these references be in the least applicable to a place in *Arabia*, beyond the limits of *Egypt*, in quite a different direction? They certainly relate to an interamnian city, that lay in the path marked out; as the antient *Heliopolis* did, the city we have been treating of. The other *Heliopolis* was unknown to *Herodotus*; and was situated quite out of the line of direction, lying to the east of the *Nile* and all its branches: so that it could not be passed by in going up or down the river; nor be any ways referred to, as the other city is referred to.

These uncertainties in the ancient geography have misled the moderns very much: who have neglected their evidence in points where they are universally agreed; and too often copy them, where they differ from one another, and are at variance with themselves. Such has been the obscurity, that has hitherto attended the history of three of the principal *Egyptian* provinces, of which *Heliopolis* was particularly remarkable.

Here

<sup>8</sup> Vol. 2. pag. 1158.

Here was the city *On*, so famous for it's temple and religious rites; whose inhabitants are reported to have been τῶν Αργυρίων λογιωτατοί, “the wisest of the *Egyptians*.” The temple is said to have been very magnificent: and it's original name was *Ain Shems* or *Shemesh*, *the fountain of the sun*: from whence the whole province received it's name, being called at different periods <sup>9</sup>*Ain*, *Aven*, and *On*. *Bubastis* was to the east of this, and likewise a noted province; separated from the former by the great *Sebennytic* branch; and from *Arabia* by the *Pelusiac*. It was, like *Heliopolis*, renowned for it's temple: which is represented as a magnificent structure; and was dedicated to the goddess *Besheb* or *Beshet*, the *Ἄρτεμις αὐγής* or *Diana Agrestis*, as interpreted by the *Greeks* and *Romans*. This nome and the chief city of it are the *Phibeseth* of the *Scriptures*: and they are often mentioned in conjunction with *On* or *Heliopolis*, which was next in situation. The prophet *Ezekiel*, in his denunciation of God's vengeance upon the land of *Egypt*, mentions them as joined together in situation, and partners in calamity. “The young men of *Aven* and of *Phibeseth* shall fall by the sword: and these cities shall go into captivity.” Which two places are by the *Seventy* very properly translated *Heliopolis* and *Bubastis*.

There may not possibly at first sight appear any great similitude between *Phibeseth* and *Bubastis*: but they were undoubtedly one and the same place; as may be proved from their situation, and many other circumstances. It is to be observed that the mouth or opening of a river or canal was called by the *Hebrews* <sup>9</sup>*Pi* or *Pbi*. Hence, <sup>2</sup>*Pbi Haaroth*,

<sup>9</sup> Thus saith the Lord of hosts, the God of *Israel*; Behold, I will send and take *Nebuchadnezzar* the king of *Babylon* my servant.—And when he cometh, he shall smite the land of *Egypt*.—He shall break also the images of *Betb-shemesb*, that is in the land of *Egypt*; and the houses of the gods of the *Egyptians* shall he burn with fire. *Jeremiab* 43. v. 10,

11—13.

<sup>1</sup> Chap. 30. v. 17.

<sup>2</sup> *Exod.* 14. v. 2.

before which the children of *Israel* encamped is by the Seventy translated *κατα σομα Ειρωθ*, “overagainst the mouth” of *Haaroth* or *Hiroth*;” or overagainst the opening of <sup>3</sup>*Haaroth*. The *Egyptians* seem to have used it in the same acceptation for the mouth of a canal: and it often occurs for the canal itself, or branch of a river. Thus *Pithom* was properly the canal of *Tbom*: *Pbi Neptbim* the canal of *Neptbim*. This was one of the tribes of the *Mizraim*, that settled upon the sea coast in the lower part of *Egypt*, to the west: the same that are mentioned in *Genesis*; <sup>4</sup>“ And *Mizraim* begat “*Ludim*, and *Ananim*, and *Lehabim*, and *Napbtubim*.” In these two instances the word is exactly conformable to the <sup>5</sup>*Hebrew* pronunciation: but it seems in general to have been pronounced with a B instead of the letter P; which letters are in most languages convertible, and often substituted one for another. Hence the *Bisebor* was the canal of the *Sebor* or *Nile* proper, which the *Greeks* called *Bufiris*: *Bicalig* was the mouth of the *calig* or canal, which they termed *Bucalicum*: and *Bi Besetb* the river of *Besetb*, the *Pbibeſetb* of the *Scriptures*, changed by the *Greeks* to *Bibefitus*, and contracted *Bubastus*.<sup>6</sup> Sometimes it was subjoined to the name of the place that was spoken of; as *Cnouſbi* or *Canouſbi*, the canal or mouth of the *Cnouf*; which the *Greeks* changed to *Canoubicum*: *Atribbis*, or, as *Stepbanus* reads it, *Atbarrabis*, the mouth or canal of *Atribb*. Nor was this manner of denominating cities from the rivers and canals they stood on peculiar to *Egypt* only,

<sup>3</sup> Than the Lorde spake unto Moses sayinge: bid the children of *Israel*, that they turn and pitch their tents before the entrynge of *Hiroth*. *Tindall's* translation of the *Pentateuch*. 1530.

<sup>4</sup> Gen. 10. v. 13.

<sup>5</sup> *Pbaticum* seems to be *Pbitanicum*, the mouth of the river *Taxis*.

<sup>6</sup> The *Greeks* changed it to *Bo* and *Boa*. The *Boryſbenes* seems to be *Bo Rutben*, the mouth of the river *Rutben*; called so from the *Rutheni*. *Bitbynia* is of the same composition: *Tbynā merce*—*Horace. Lib. 3. Od. 7.* which is further explained by a passage in *Clandian*: *Tbynī Thrases erant, que nunc Bitbynia fertur. In Eutrop. Lib. 2. v. 247.*

ly, and corresponding to the *Hebrew* idiom: there was a manifest similitude between all the oriental languages; and the same analogy may be observed to extend to those of *Phenicia* and *Arabia*: so that all seem originally to have been little more than dialects of the same tongue. It is true, *Joseph* affected before his brethren to make use of an interpreter. Yet, that there was a resemblance and affinity between the *Egyptian* language and the *Hebrew* is certain; though the *Phenician* was still nearer: for that was, according to St. *Jerome*,<sup>7</sup> *inter Ægyptiacam et Hebræam media, et Hebræa magnâ ex parte affinis.*

The *Latin bucca*, the *Italian* and *Spanish bocca*, and the *French bouche* are all derived from hence; and are often made use of in the same signification. It was differently pronounced in different ages, as well as different countries. The city *Bona* on the coast of *Barbary* is a corruption of <sup>8</sup>*Bi* or *Bo Anab*; the city at the mouth of the river *Anab* or *Anab*. *Bizerta* is the city at the mouth of the *Zered* or *Zerd*. The natives say, it is derived from *Ben Zerdt*, “the offspring of ‘the canal or rivulet’:” but it certainly, without any strain or alteration, signifies the mouth of the river it stands upon; which is called the *Zered* or *Zerdt*. This may be inferred from the history of it. <sup>9</sup>“Eight miles to the south by west “of cape *Blanco*, at the bottom of a large gulf, is the city “*Bizerta*; pleasantly situated upon a canal, betwixt an ex- “tensive lake and the sea.” Again; “the gulf of *Bizerta*, “the *Sinus Hippomenis* of the antients, is a beautiful sandy “inlet:” and the city stands at the mouth of it. The *Bou- jab*, the antient *Saldæ*, mentioned by the same author, is *Be- oujab*,

<sup>7</sup> In *Esaiam.* Lib. 2. Cap. 19.

<sup>8</sup> Instead of *Bo Anab* or *Anab* it is now called *Blaid al Aneb*, or the town of *Aneb*: but the country round about preserves the ancient name; being still called *Anebe*, or the country at the mouth of the *Anab*. For the situation of this place, see *Shaw.* pag. 95.

<sup>9</sup> *Shaw's Travels*; pag. 144 and 145.

One of the chief ports in the *Red Sea* is *Yambos*, which signifies the mouth of the sea. It is mentioned by *Ovington*; and is the *Iambus* of *Ptolemy*. *Leo Afric.* calls it *Yambuth*.

*Oujab*, the city situated upon the river or mouth of <sup>1</sup>*Oujab*: and *Boushatter*, where *Utica* was formerly built, seems to be *Bo-sugar*; which *Sugr* is the ancient river, though the name be almost lost.

From hence we may in some degree form a judgment of the analogy that subsisted among some of the primitive languages; and of the true etymology of those places, that I have been speaking of in *Egypt*. *Cellarius* thinks that the canals took their names from the cities that were built upon their banks: and it possibly may have been in some instances true. But, I believe, in general it was otherwise; and I think it may be proved from the natural history of the country. Under *Menes* the whole plain of lower *Egypt* was a morass—<sup>2</sup> επι τετρα, πλην τε Θηβαικε νομος, πασαν Αιγυπτον ειναι ελος: and it is still liable to be, annually overflowed. To make it habitable, sluices were opened; and canals formed, that the passages of the *Nile* might be cleared: which canals were denominated from some deity or hero, such as *Ammon*, *Osiris*, *Canouf*; who were supposed to have conducted the affair. Great part of the *Egyptian* mythology is founded upon these operations. When these works were completed, and the land became by degrees fit to receive inhabitants; cities were built upon those canals and rivers, and received their names from them. Thus *Bisebor*, the *Biseboris* or *Bufiris* of the Greeks, was the city at the mouth of the *Sebor* or *Siris*: *Bibesbet*, the city at the canal of <sup>3</sup>*Befbet*: differing little from *Mardike*, *Wansdike*, and the towns of *Sluis* in *Holland*: but still nearer in analogy to *Exmouth*, *Weymouth*, *Tarmouth*, and towns of the like composition in *Britain*. Some of the openings and branches of the *Nile* were formed by the violence of the inundations:

but

<sup>4</sup> *Shaw's Travels*. pag. 89.

<sup>2</sup> *Herodot. Lib. 2. Cap. 4.*

<sup>3</sup> *Befbab* was a goddeis worshipped originally in upper *Egypt*; where there was a city of the same name, called afterwards from *Antinous*, *Antinoopolis*: and by *Helladius* the two names are joined in one, and the city called *Baha-Antinous*. See *Phebus*.

but there were others, that seem to have been the work of art; and were called by the Egyptians *प्लाक*, *Pbacat*, and by the Greeks *διώρυγες*: the meaning of which is obvious. The *Pbacammonis* is nothing else but the *Pbacat No Ammon*, the dike of *No Ammon*: *Pbaccusa*, though said to be the capital of a province as well as a village, is originally the dike or canal of *Cusa*. From whence it is plain, that these places were posterior in time to the streams they stood on; and received their names from them.

This canal of *Pbaccusa* commenced at a village of the same name, which was situated towards the foot of the *Arabian* mountain; at the part called the hill of the quarries. Here it began; and, after taking a great circumference, it turned towards the east and south-east, and entered the *Red Sea* near *Heraopolis*. It was an amazing work, reaching above an hundred miles; and carried on with immense labour and expence: and is said to have cost the lives of an hundred and twenty thousand persons. The completion of it is attributed to *Sesostris*, *Nebus*, and others: but to whom it may most justly be ascribed, it is not easy to determine. The account given of it by *Herodotus* is very precise and intelligible; he gives the credit of it to *Nebus*. “ This prince was the son of “ *Psammitichus*, and king of *Egypt*; who first formed a canal of “ communication between the *Nile* and *Red Sea*: which *Darius* “ the *Perisan* in aftertimes opened again. The length of it was “ four days navigation; and it was of width sufficient for two “ triremes to pass and turn, without inconvenience. It was sup- “ plied with water from the *Nile*: which water was carried on “ in a direction a little above the city *Bubastus*; running close “ by *Patumus* a city in *Arabia*, and from thence extending to “ the *Red Sea*. The first opening of the canal is at the great “ level or plain of *Egypt*, where it is contiguous to *Arabia*: “ above

\* If *Ptolemy's* account be quite true, there were two places of the same name opposite to each other.

" above which plain, that is to the south of it, is the hill of the quarries, which extends upwards towards Memphis. At the very foot of this mountain is the canal first dug, and passes from west to east in a long course: and afterwards turns to those hollows and openings in the mountain, which afford a passage southward, where it enters the Arabian gulf."

<sup>5</sup> Υαμειτίχε δὲ Νεχις πάντα εγένετο, καὶ εβασιλεύει Αιγυπτός, ὃς τῷ διώρυχῷ επεχειρήσε πρώτος, τῇ εἰς τὴν Ερυθρὰν Θαλασσὴν Φερετῷ, τῷ Δαρεῖος ὁ Περσῆς δευτέρος διώρυξ· της μηκός εἴς τὸ λαὸς ἡμέραν τετραγενῆς εὐρεῖς δὲ αρχιθη, ὡς τριηρεῖς δύο πλευν ὅραι ελαστρομενας. Ήκταὶ δὲ απὸ τη Νείλου τὸ ὄδαρ εἰς αυτὴν. Ήκταὶ δὲ κατιστέρθε ολιγον Βιθατός τοις πολιος παρὰ Πατικιον την Αραβίην πολιν<sup>6</sup> επεχει δὲ εἰς τὴν Ερυθρὰν Θαλασσαν. Ορικταὶ δὲ πρώτα μὲν τη πεδία τη Αιγυπτίας, τη πρὸς Αραβίην εχανταί εὑσταὶ δὲ κατιστέρθε τη πεδία τη κατα Μαζιφίτεων ορος, εν τῷ αἱ λιθογομίαι εγείσι. Τε οὐ δη κρεος τέτε σπάρε την πεδίαν πηγαὶ η διώρυξ απ' ἵσπερης μακρην πρὸς την ην, καὶ επειτα πεινεῖς εἰς διαστραγας Φερετας ωπὸ τη κρεος πρὸς μεσαμβραν τε καὶ μετονομασμένον, εἰς τοι καλπον τον Αραβίου — την εις Νεχις βασιλης ὄρυσσεται<sup>7</sup> Αιγυπτίαν απειλεῖσι δυσδεκαται μυριαδες.

The whole description is particularly clear and exact, as one would expect from *Herodotus*. *Strabo* is not quite so precise: and, as *Egypt* abounded with works of this kind, he has confused and blended different accounts together. As he is in one part sufficiently explicit, so as not to be misapprehended, I shall make use of it to illustrate farther what *Herodotus* has before described. <sup>6</sup>Η δὲ αρχη της διώρυγος της επιδιδυσης εἰς την Ερυθραν, αυτο καμης αρχεται Φασκυσης, η συνεχης εἴς και η Φιλωνος καμη<sup>8</sup> πλεστος δ' εχει πηγαν ἐκατον.η διώρυξ, βαθεις δ' οτον αρκει μηδιοφερει ην. For Φιλωνος καμη we should certainly read <sup>7</sup>Φιδωνος καμη; and the purport of it will be this: "The  
canal

<sup>5</sup> Lib. 2. Cap. 158.

<sup>6</sup> Vol. 2. pag. 1158.

<sup>7</sup> The situation warrants the alteration; which is confirmed by the evidence of *Herodotus*: besides, such a town as *Pbilon* was never heard of.

"canal that reaches from the *Nile* to the *Red Sea* commences at the village of *Pbaccusa*, which has a communication with *Pbitben*. It is an hundred cubits wide, and of a depth sufficient for a first rate ship." From these accounts the situation of several places may be tolerably defined. It is pretty certain that the *Patumus* of *Herodotus* is the *Pbilon*, or rather the *Pbitben*, of *Strabo*: both which relate to the *Pitom* of the Scriptures. This town was upon the *Arabian canal*, in the neighbourhood of *Pbaccusa*, and overagainst *Bubastis*. All these places were more or less near to the hill of *Arabia*, at the foot of which the canal commenced. It is to be observed, that the nome of *Pbaccusa* is not taken notice of by *Herodotus*; and *Strabo* only mentions a village of that name: but *Ptolemy* speaks of a city, the capital of a province. It was very ancient; and seems to have been by most Greek writers included in the nome of *Heliopolis*. This nome is represented by *Herodotus* as the uppermost in *Delta*; extending towards the mountain of *Arabia*, where the country became most contracted. At the very point of *Delta* stood the city *Cercasora*, so described as not to be mistaken; being nearly overagainst the mountain afore mentioned, and being "the place where the *Nile* was first divided;"—καθ' ον σχιζεται ο Νειλος. *Strabo*, however, places it in *Lybia*: and, as the *Canobic* branch, which separated it, might in *Strabo's* time be much impaired; (in the same manner as it is at this day) he might esteem it no longer an island, and place it very truly on the continent. But there are other difficulties in his account, that cannot be so easily got over. As *Strabo* was upon the spot, and very inquisitive, and is very minute and diligent in his description; we cannot suppose him to have been grossly mistaken: nor could there be originally that obscurity and inconsistency, which we now experience in this passage. After having spoken of the canal, together with the towns  
of

of *Pibasusa* and *Pithom*, he says; ἐπειδὴ δὲ τοῖς οὐρανοῖς πλησίον τῷ κέντρῳ τοῦ Δέλταν αὐτὸς δὲ καὶ ὁ Βεβαγός πόλις, καὶ ὁ Βεβαγόνης νόμος καὶ ὑπεράνωτος ὁ Ἡλιοπόλιτης νόμος. Ἐπειδὴ δὲ οὗτος οὐ πάντας τοῖς Ηλίῳ πόλις. "These places (the towns of *Pibasusa* and *Pithom*) are situated not far from the vertex of *Delta*: there too (towards that vertex) is the city of *Bubastis* with its nome, and above them the nome of *Heliopolis*, with the "city of the sun." After this he gives a very ample description of the last city, and its superb temple; and then concludes; εἰπεύθεν δη διὰ τοῦ Νείλου εἰς τὸ οὔπερ τοῦ Δέλτα, "you come now to the river above *Delta*." Thus far it is plain: but afterwards, every circumstance is perplexed and contradictory; so that there is no interpreting what he says with any consistency. 3 Εἰπεύθεν δη διὰ τοῦ Νείλου εἰς τὸ οὔπερ τοῦ Δέλτα τέτοιο δη τοι μεν δέξια καλεσθεὶς Λιβύην ανατίθεσθαι ὥστεπερ καὶ τα περι Αλεξανδρεῖαν, καὶ την Μαρεώτιν τα δὲ εν αριστερᾳ Αραβίαν. Ή μεν γν Ηλίῳ πολιτις εν τῃ Αραβίᾳ εἰς-ιν, εν δὲ τῃ Λιβύῃ Κερκεσσουρα πόλις, κατα τας Ευδοξες κειμενη σκοπωσ. δεικνυται γαρ σκοπη της προ της Ηλίῳ πολεως παθασθερ καὶ προ της Κνίδου, καθ' ην εσημειετο εκείρος των υρανικων την κινησεις. Ο δέ νομος Αιγαωνιτης οὗτος. The meaning is this: "After *Heliopolis* you come to the *Nile* above *Delta*: and as "you pass up the river, the right hand side is called *Libya*; "just as all the country is about *Alexandria* and *Mareotis*; "but the left hand side is esteemed *Arabia*. The nome of " *Heliopolis* is therefore in *Arabia*: and the city *Cercefoura* is "in *Libya*, lying near the observatory of *Eudoxus*. For they "shew you an observatory just before the city *Heliopolis*, si- "tuated like that at *Cnidus*: which observatory *Eudoxus*, when "in *Egypt*, made use of to contemplate the celestial mo- "tions. This is the nome called *Litopolites*." Here is a sad confused scene. We are informed that above *Delta* on the right hand of the *Nile* was *Libya*, on the left hand was *Arabia*;

<sup>2</sup> Vol. 2. pag. 1158.

<sup>3</sup> Ibid. pag. 1160.

*Arabia*; in which last was situated *Heliopolis* and its nome; as *Cercopura* on the other side was in *Libya*. The author marks out the situation of *Cercopura*, by saying it was near the observatory of *Eudoxus*: which observatory stood before *Heliopolis*, the city of the sun, and in the nome of *Litopolis*. Here is a city in *Libya* described by an object in *Arabia*; which could not well determine it, as it lay at a distance, though represented and applied to as near: and this object is said to stand before *Heliopolis*, the capital of a very considerable nome: and yet the author concludes that this is the nome of *Litopolis*: which is absurd and impossible; for no such nome existed. This passage has been corrected by some unskillful hand; and the order of things has been inverted. A change of place in two words, and a very slight alteration in one of them will reduce every thing to it's original state, and clear up all this perplexity. The names *Heliopolites* and *Latopolites*, being pretty much alike, have been transposed; and should be made to change place again. But still there will remain this difficulty, that no such nome as *Litopolites* was ever heard of. Besides, what is the meaning of *ἢ Λιτοπόλιτης*? it is neither sense nor grammar; no more than *ἢ Ἡλιοπόλιτης* was before. The passage is still depraved: but this feminine article, that is here retained, will lead us to the true reading as it was originally, which was *ἢ Λιτοπόλις*. The text then

will

\* There was *νόμος Απτεωλίτης* towards the lower part of *Delta* to the west, called so from *Ἄπτεως πόλις*, the city of *Latona*: but that was quite a different place from this. And there was *Δατεωλίς* high up in *Thebæis*, likewise far removed from this city.

5 'Η μὲν ἢ 'Ἡλιοπόλιτης: it should have been ὁ 'Ἡλιοπόλιτης, if *Heliopolis* had been here meant: but the corrector, who changed the text from *Litopolis*, did not know that the nome was masculine, though the city had been feminine: nor, though it was *Λιτοπόλις* with a single letter, yet it was 'Ἡλιοπόλις with a diphthong: he therefore left these remains of the original reading, which in some measure lead us to the truth and confirm it. Out of *ἢ λιτοπόλις* they formed 'Ἡλιοπόλες and 'Ἡλιοπόλιτης. *Casaubon*, in a short note upon this passage, would have the place called *Latopolis*, according

will stand thus : τα περιδέξια καλεσθί Λιβύη — τα δ' εν αριστερά Αρα-  
βιανόν· ἡ μὲν εν Λιτοπόλις εν τη Αραβίᾳ εστιν, εν δε τη Λιβύη Κερκοπόλις  
πολις κατα της Ευδόκου καιρού οἰκοδομής δεκτυται γαρ σκοπη της προ  
της Ηλίου πολεως, καθετερ και προ της Κυρία, καθ' οὐ ευηγέρτε εκεί-  
νος των υφαντων την κηφητειν· ο δε ναμος Ηλιοπολίτης οὗτος. “On the  
“ right hand of the Nile is Libya, as you sail up; on the left  
“ Arabia. Therefore the city *Litopolis* must be esteemed in  
“ Arabia; as *Cercesoura*, a place on the other side, is adjudged  
“ to Libya. *Cercesoura* stands near the observatory of *Eudoxus*:  
“ for they shew you in the front of *Heliopolis* an observatory  
“ &c, that *Eudoxus* made use of. Here then is the nome of  
“ *Heliopolis*:” between which city and *Cercesoura* this edifice  
stood. By this small change every thing becomes clear and  
intelligible: so that *Strabo's* account agrees with that of *Herodotus*, which it illustrates; and he is no longer at variance with  
himself.

cording to *Ptolemy*. But the city, which he speaks of, was not situated here; but, as I have above mentioned, in the *Thebais*. Whatever this city was called, it was a translation of the *Egyptian* name, which was taken from the nature and situation of the place near the quarries. *La-*  
*topolis*, if it was so called, was named from the *Latomiae*, *καφι λατοριας πολις*, from *λας*, *lapis*: and *Litopolis*, which is the same as *Λιθοπόλις*, is of the like original. It must be owned that *Stepbanus Byzant.* calls this city *urbis Letene*: *Λιτρος πολις*, *πολις Αργυρων*: εγι de μονα Μεμφίδες: but he is certainly mistaken. It was *Litopolis*, that was in this province. *Strabo's* authority must be valid: he was an eye-witness of what he speaks of; and seems to have been very inquisitive and exact. *Harpo-*  
*cration* mentions the same place by the name of *Litopolis*: which is still a mistake for *Litopolis*, but nearer to the reading in *Strabo*.

OF THE  
T E M P L E O F O N I A S,  
C A L L E D  
H E L I O P O L I S.

**I**T is very manifest from what I have said, that not only the nome of *Pbaccusa* and *Bubastus* were within the limits of *Delta*; but that *Heliopolis*, which is so generally referred to *Arabia*, was really a mediterranean city. Hence it is wonderful that so many learned men have determined it another way: who fell into this mistake by not observing, that there were two cities of the same name: the one as *Pliny* terms it, interior; <sup>1</sup> *intus, et Arabie conterminum, claritatis magna, Solis oppidum*; the other without, of less note, really situated in *Arabia*; and modern in comparison with the former. It lay to the east of the *Nile*, and to the north of the *Fossa Regia*; at the distance of XII M. P. from *Babylon*, and XXIV from *Mempbis*. Hence <sup>2</sup> *Harduin* is unjust in his animadversion on *Stephanus Byzantinus*: for there were two cities of this name, though different from what *Stephanus* supposes. It is mentioned by several writers under the name of *Heliopolis*: but its true name was *Onium*; which it received from *Onias* the son of

<sup>1</sup> Nat. Hist. Lib. 5. Cap. 9.

<sup>2</sup> *Hinc Stephanus error duas esse Heliopoles existimans. Not. in Plin. Lib. 5. Cap. 9.*

of *Onias* a Jew, who built it. The general history of this affair is attended with some mistakes. It is <sup>3</sup> said that *Onias*, having fled from his own country, had a great inclination to build a temple in *Egypt* in imitation of that at *Jerusalem*; or rather in opposition to it. In effecting this he found much difficulty: and, before he could gain the assent and assistance of his brethren in that part of the world, he was forced to have recourse to a prophecy, which he pretended was originally uttered in favour of his scheme. <sup>4</sup> “In that day shall “ five cities in the land of *Egypt* speak the language of *Ca-*  
“ *naan*, and swear to the Lord of hosts: one shall be called,  
“ the city of destruction. In that day shall there be an altar  
“ to the Lord in the midst of the land of *Egypt*, and a pillar  
“ at the border thereof to the Lord.” The learned <sup>5</sup> *Scaliger* has a very ingenious conjecture, that *Onias* was led to the choice of this prefecture of *Heliopolis* for erecting his temple by this prophecy: but at the same time making use of an alteration, that rendered it more in his favour. Instead of *Air bacheres yeamer leacbatb*, “one shall be called the city of destruction;” it is imagined that he read it, *Air bacheres yeamer leacbatb*, “one shall be called the city of the sun.” This is a happy conjecture, and seems to be well grounded: but still must be admitted with some limitation. For first, *Onias* could not be led to the choice of that prefecture by this passage: “the city of the sun” not being the place where he took up his residence; nor was his temple founded in the nome of *Heliopolis*. It was certainly distinct from it; as I have shewn, and will farther prove. The name of *Heliopolis*

was

<sup>1</sup> See the Connection of the Old and New Testament by Dr. *Pri-*  
*deaux*. Part. II. Book. IV.

<sup>4</sup> *Ijaiab.* 19. v. 18, 19.

<sup>5</sup> *Animadvers.* ad *Euseb. Chron.* p. 144. sub numero MDCCCLVI.

<sup>6</sup> *Aquila* and *Theodotion* render this passage *Civitas Ares.. Symmachus* and *St. Jerome* translate it *the city of the sun*. The *Chaldee Paraphrast* retains both; *civitas solis que destruetur*.

was given to it by a mistake resulting from a similitude that subsisted between the true name *Onias*, and the antient *On* or *Heliopolis*. This he availed himself of; and endeavoured to make the passage in *Isaigh* accord with this lucky circumstance, and be prophetic of the establishment of his temple. The name was certainly given to it after it was built; and the prophecy was made use of to support what was done, rather than to promote it. There seems to have been a collusion between *Onias*, and those of his party, to impose this name upon the place; in order that it might be intitled to the benefit of the prediction. This is plain from the *Seventy*: where, to give it a proper antiquity, they have supposed it to have been built by their ancestors when in *Egypt*; and, that what *Onias* had done, was only a renewal of the antient place and name. For where it is said in the original that the *Israelites* "built for *Pharaoh* treasure-cities, *Pithom* and *Raamses*," the passage has been tampered with, and has been rendered thus; Καὶ ἀποδομησάν πόλεις σχυρας τῷ Φαραὼ, τῷ τε Πτο.ῳ; μηδὲ Ραμσεῖ, καὶ Ων, οὐτε Ηλιοπόλις: somebody shrewdly foisting in "On, which is the city of the sun," to support the pretensions of *Onias*; and to prove that this was the original name of the place which he had new founded. I make no doubt but this was the reason of the interpolation: and I think it a confirmation of *Scaliger's* conjecture. Yet this passage should prove that it was a different place from the antient *Heliopolis*; or else the translators must be inconsistent with themselves. The city of *Onias*, according to this account, is said to have been built when the *Israelites* had resided some time in *Egypt*: for they are presumed to be the builders. But there was another of the same name, the antient *On*, that is previously mentioned in the same translation; and was prior to their coming into these parts. It is said that *Joseph*, before the coming of his brethren, had married the

daugh-

daughter of the priest of *On* at the recommendation of *Pharaoh*: which *On* the Seventy very properly translate *Heliopolis*.  
 Καὶ εὐκεν αὐτῷ [Φαραὼ] τὴν Αστεῖην Ἡλιόπολιν οἴρων Ἡλιοπόλεως αὔτῳ τὸν γυναῖκα. There was therefore another city called *On*, or *Heliopolis*; antecedent to the city of *Onias*, allowing it to be as antient as they pretend, and manifestly a different city. But, in truth, the whole of this interpretation, that *On* was *Heliopolis*, is an impudent interpolation, and calculated for a particular end. Some of the *Hellenistic Jews* therefore did not seem willing to have the credit of their place and temple rest upon this reading, “one shall be “called the city of the sun;” and at the same time the original reading, *Air babares*, “the city of destruction,” would overthrow all the good they intended to draw from the application: so that it could not stand with their pretensions. There was therefore another expedient thought of; and, instead of the former reading, they substituted *Air bazedek*, that is, “one of them shall be called the city of righteous-“ness;” as if they were diffident of the grounds that they went on before; and knew that the prophecy, as it was first moulded, could not relate to their temple.

I cannot quit this subject, without some strictures on *Josephus* for the part he takes in the pretensions of *Onias*; and the mistakes he is guilty of in the process of this story. He informs us, that *Onias* the son of *Onias* petitioned *Ptolemy Philometor* for leave to build a temple in honour of God; and desired a grant of that ground that lay unoccupied in the nome of *Heliopolis*, where had stood an antient *Egyptian* temple, that was now in ruins. It seems, “it was the spot “where *Isaiah*, who lived six hundred years before, had pro-“phecied a temple should be erected by one of his nation.”

Τέττο δὲ εἰπετο, ὅτι ἦσαν μαλιγα τῷ προφῆτῃ Ἰσαΐᾳ, ὃς, ἐπειδὴ εμ-  
προ-

\* Genef. 41. v. 45.

\* Jof. Antiq. Jud. Lib. 13. Cap. 3..

προσθει εξάκοσιοις πλεον γεγονως, προειπεν, ὡς δει παντως εν Αιγυπτῳ οικοδομηθηναι ναον τῷ μεγιστῷ Θεῷ ὑπὸ ανδρὸς Ιεδαι. Onias therefore, on the strength of this prophecy, writes a letter to *Ptolemy* and his queen *Cleopatra*: which, as it has never, as I know of, been animadverted upon, I will quote at large; together with the answer that was sent in return. The letter was written from *Alexandria*.

<sup>1</sup> Πολλας και μεγαλας ύμιν χρειας τετελεκως εν τοις καται πολεμου εργοις μετα της τη Θει Σοηθειας, και γενομενος εν τη Καιλῃ Συριᾳ και Φοινικῃ, και εις Λεοντων δε πολιν την Ἡλιοπολιτη συν τοις Ιεδαιοις, και αις αλλας τοπεις αφικομενος τη εθνικη, και πλειστης ένδων παρα το καθηκον εχοντας ιερα, και δια τητο δυσκις αλληλοις, ο και Αιγυπτιοις συμβεβηκε δια το πληθος των ιερων, και το περι της θρησκειας ουχ ομοδοξειν<sup>2</sup> επιτηδειοτατου τοπου ένδων εν τῳ προσαγορευομενῳ της Αιγριας Βιβαζεως οχυρωματι, Βρυοντας ποικιλης υλης και των ιερων ζωωι μεσον δεομαι συγχωρησαι μοι, το αδεσποτον ανακαθαιραντι ιερον και συμπεπτωτο και, οικοδομηγαι ναον τῷ μεγιστῷ Θεῷ, και<sup>3</sup> ομοιωσιν τη εν Ἱεροσολυμοις, τοις αυτοις μετροις, ύπερ τε σε και της γυναικος και των τεκνων<sup>4</sup> ιν<sup>5</sup> εχωσιν οι την Αιγυπτων κατοικεντες Ιεδαιοι, εις αυτο συνιοντες κατα την προς αλληλας ομοιοιαν, ταις σαις εξυπηρετειν χρειαις. Και γαρ Ησαις ο προφητης τητο προειπεν<sup>6</sup> Εσαι θυσιας ηριον εν Αιγυπτῳ, Κυριῳ τῷ Θεῷ και πολλα δε προεψησεν αλλα τοιωνται δια του τοπου.

The epistle is so diffuse and lax, that it is not easy to reduce it to *English*. The tenor of it is nearly this.

" Having in the war which you have been engaged in performed, by the blessing of God, many and signal services in your behalf, both in *Cale Syria* and *Pbenicia*; and having observed since my arrival both at *Leontopolis* in the province of *Heliopolis*, and at other places where the *Jews* reside, that most of them have temples contrary to what they ought to have, and on that account are ill-disposed to one another; (a circumstance I have observed among the *Egyptians*, which takes it's rise from the multitude of their tem-

<sup>1</sup> *Jos. Antiq. Jud. Lib. 13. Cap. 3.*

" temples, and want of uniformity in their worship) and " having lit upon a most convenient spot, within an inclo- " sure formerly dedicated to the goddess called the *Agria* " *Bubastis*; which place is full of all kinds of materials, and " abounding with sacred animals: I humbly beg of you to " give me leave to clear this temple that has no owner, and is " in ruins; and to build there a temple to the most high God, " upon the same model and the same scale as that at *Jerusa-* " *lem*; for your sake, and the sake of your queen and your " children: that the *Jews* who live in *Egypt* may be able to " meet together in one place with proper uniformity; and be " ready at hand to perform any services you may require. I " must moreover assure you, that the prophet *Isaiah* foretold " that such a thing should be; *There shall be an altar in Egypt* " *to the Lord God*. He likewise prophesied of many other " circumstances relating to this place."

From this letter we may see the scope and intention of *Josephus* in his history; and with what caution and allowance he is to be read. His design was to aggrandize his own nation, by giving an account of their divine establishment originally; and by displaying a series of great events, that from the earliest times had happened in their favour. In doing which he had *Moses* and the prophets before him. But, as he was to adapt his history to the turn and disposition of those he wrote to; he often deviates from his guides; and is apt to add, as well as to diminish; according as he thinks it may best suit the taste of those to whom his writings are addressed: being not sufficiently attentive to the strict truth, if he can but dress up his history to advantage. In respect to this letter; some people would except to the propriety of an address in this manner upon a subject of so great importance: especially as *Onias* was at *Alexandria*, the residence of the court; and might have made his petition in person. It may likewise be thought particular to include the wife in an

address to a king. It seems likewise improbable that a ruined temple should be full of so many things necessary for his purpose; *Βροντα ποιηλης υλης, και των ιερων ζωων μεσον*; that is, "variety of materials, and beasts for the service of the altar:" especially, when we come to know that, if such a temple did exist, it was upon the verge of a desert. It is hard to account for the many temples that the *Jews* are said to have had in *Egypt*; unless he means *synagogues* and *προσευχαι*: but those were not unlawful. Nor does it seem politick in *Onias*, when he had a point to carry, to speak against the national worship of the *Egyptians*, and the diversity of their rites and customs: it is not probable he would make his court by such means. Besides, the *Greeks* adopted the gods of the countries they came to: nor could any thing be urged against the variety of rites in *Egypt*, but what would affect equally those of *Greece*. But, setting aside appearances, let us examine closer; that we may get better hold. The purport of the letter is to obtain leave to found a temple, that a prophet of *Israel* had foretold. It was requested to be built at *Leontopolis* in the province of *Heliopolis*; where the goddess *Bubastis*, the *Ἄρτεμις αύρια* of the *Greeks*, had been formerly worshipped. Here is such a complication of mistakes as one seldom meets with. If we may credit *Strabo*, *Leontopolis* was a capital city of a nome of the same name, that lay far to the west, and had it's peculiar deity. <sup>2</sup>*Aelian* says that they worshipped lions there: and *Porphyry* mentions the same thing. *Bubastis*, the *Diana Agrestis*, was worshipped at <sup>3</sup>*Bubastus*, the capital of a different nome; and *Heliopolis* was distinct from both: and, what is extraordinary, the place petitioned for was diverse from all three; being nei-

<sup>2</sup> Lib. 12. Cap. 7.—*Και ὁ λεων ὁ θεος Θράκενεται· και μερος της Αιγυπτιας, ὁ καλυπτος νομον, επωνυμου εχει Λεοντοπολιτην.* *Porpb. de Absincentia.*

Lib. 4. λεοντα δε [τημωσι] Λεοντοπολιται. *Strab. Vol. 2. pag. 1167.*

<sup>3</sup> Εν τη και ιρον εξι Βυθασιος — ή δε Βυθασις, κατ' Ἑλλαδα γλωσσαν, εγειρητεμις. *Herod. Lib. 2. Cap. 137.*

neither at *Leontopolis*, nor *Bubastis*, nor in *Heliopolis*, but in *Arabia*. And, as to what *Josephus* mentions, that a temple was foretold to be built, ναὸς τῷ μεγίστῳ Θεῷ; *Isaiah* says not a syllable that such a temple should be built; much less that a *Jew* should be the builder:

The answer that was returned by *Ptolemy* and *Cleopatra* was gracious beyond measure. They accede to his request; but not without some scruples whether it can be acceptable to God to have an *Heathen* temple converted to his use. They therefore beg of *Onias* to look to that: for they would not take it upon themselves. They seem to pay a great deference to the authority of the *Jewish* prophet; with whom, however, they could have been but little acquainted; and betray a care and caution about offending God, that one could scarce have expected from the worshippers of *Jupiter*. A *Jewish* high priest, if he had been applied to, could not have shewn a more conscientious regard. *Onias*, who was to erect the temple, had not half the reverence and forecast.

\* Βασιλεὺς ΠΤΟΛΕΜΑΙΟΣ καὶ Βασιλίσσα ΚΛΕΟΠΑΤΡΑ  
Ονιᾳ, χαράμ.

Αυτογυμνεύ σε τὴν παρακλησίων, αἴκιντος επιτραπέψαι σοι τὸ εν Λει-  
ντοπόλει τὸ Ἡλιοπολίτικον ἱερὸν συμπεπτώκος ανακαθαρσί, προσαγορευο-  
μενον δε τῆς Αγριας Βεβαῖσθεν. Διὸ καὶ θαυμαζόμεν, εἰ εἶαι τῷ Θεῷ  
κεχαρισμένον τὸ καθιδρυομένον ἱερὸν εν αὐτελγει: τοτῷ καὶ πληρεις ζωῶν  
ἱερῶν. Επειδεὶ τὸν φησι Ησαϊαν τὸν προφῆτην εκ τολλει χρονιών τέτο προ-  
ειρηκεναι, συγχωρεμεν σοι, εἰ μελλει τέτο επεσθαι κατὰ του γομον, ὡς τε  
μηδὲν ἥμας δοκει εἰς τον Θεον εξημαρτυρεναι.

“ King PTOLEMY and Queen CLEOPATRA  
“ To *Onias*, Health.

“ We have read your petition; wherein you request that  
“ we would permit you to cleanse and purify the ruinous  
tem-

\* *Jof. Antiq. Jud. Lib. 13. Cap. 3.*

" temple at *Leontopolis* in the prefecture of *Heliopolis*, which  
 " is called the temple of <sup>5</sup>*Bubastis* the Huntress. In respect  
 " to which, we cannot help being under some doubt, whether  
 " a temple built in an impure place, and which is full of  
 " <sup>6</sup>consecrated animals, can be acceptable to God. <sup>7</sup>But  
 " since you assure us that *Isaiab* the prophet did a great  
 " while ago foretel, that such a temple should be, we accede  
 " to your request; with this proviso, that it be done con-  
 " formable to the law: so that we may not be found blameable  
 " before God."

Such is the evidence of *Josephus*; and such his opinion about the prophecy, that *Onias* made use of towards the foundation and establishment of his temple. To which opinion the very learned and pious bishop of *Auranches* accedes; and thinks that this prophecy could refer to nothing else, and was herein most assuredly accomplished. <sup>8</sup>*Scio aliter nonnullos sensisse, et hæc ad Sennacheribi et Psammiticbi tempora retulisse. Sed et res ipsa, templum nempe Dei in mediâ Ægyptiæ, et locus ipse, civitas Solis; et rei auctor tam perspicue designantur, ut aliò torqueri posse prophetiam baudquam videatur. Cum præsertim accedat Josephi auctoritas, quem duobus locis affirmaturum*

<sup>5</sup> The goddess *Bubastis* was an *Egyptian* deity, and never distinguished by a *Greek* title. The *Greeks* imagined they saw a resemblance between her and their manifold goddess *Diana*, especially in one character. They therefore called her *Aptemis Aypia* in their own language, *Bubastis* in the *Egyptian*.

<sup>6</sup> It is difficult to say what animals were not held sacred by the *Egyptians*: those that were particularly esteemed so, and most highly reverenced, were dogs, cats, moles, hawks, owls and baboons.

<sup>7</sup> " But since you assure us that *Isaiab* did a long time ago — " People that invent will sometimes trip. *Onias* in his letter had not said a syllable about how long it was ago. *Josephus* had just before mentioned it's being above six hundred years. This part of the letter is not an answer to *Onias*; but to *Josephus* the historian, who had forgot himself.

<sup>8</sup> *Huetii Demonstratio Evangelica*; propos. 6. The bishop thinks the prophecy figuratively, κατα σχημα, alludes to the calling of the *Gentiles*; but verbally, κατα λεξιν, to the temple of *Onias*.

*rum id non fuisse puto, nisi communi inter Judæos opinione receptum scisset.* But, with just deference to this excellent man, I take the prophecy to relate intirely to a circumstance of more consequence than *Onias*, and his temple. *Isaiah*, as I before observed, makes no mention of a temple: an altar is figuratively spoken of, that was to be in the midst of *Egypt*: which can have no reference to the temple of *Onias*, that was not in the midst of *Egypt*, nor properly in *Egypt*, but in *Arabia*. It is likewise contrary to the nature and tenor of the divine oracles; which are never so revealed and worded, and placed in such a light, as that a man shall cooperate as he lists, and verify them at his pleasure: much less that he should, like *Onias*, make it his request to an *Heathen* prince that he would give him leave to fulfil them. They are never made dependant on the will of man: but their illustration and completion is often effected by persons ignorant of the part imposed upon them, and enemies to the cause that they establish. Such have been the means in general, by which heaven has been pleased to fulfil it's high and dark decrees: to which great purpose the very enemy of truth and his emissaries are often made subservient. As to the authority of *Josephus*, which the learned bishop lays a stress upon; it is not in this affair of the least estimation. To shew the influence that *Onias* gained at the court of *Alexandria*, he represents *Ptolemy* almost as an ideot; by making him assent upon such slender motives: επει δε συ Φης Ησαῖαν τὸν προφῆτην κ. τ. λ. “I am not acquainted with *Isaiah*,” says the king; “but since you assure me he did say so, I shall pay that deference to his words, as to comply with what you desire;” depending upon your veracity. Of the same nature is his concern about offending God, by suffering a temple to be built to him in a polluted place. How is it possible that *Ptolemy*, who worshipped *Apollō* and *Diana*, should think that the temple of either of them, though in ruins, was impure? and that he should

shew

shew greater deference for the *Jebovah* of *Israel*, than for Θεος πατρων, the god of his country? It would have been happy for *Ptolemy*, if these had been his sentiments. There is something contradictory in the original request of *Onias*. He complains to *Ptolemy* of the many *ἱερά*, temples, that the *Jews* had in *Egypt*; and the ill consequences that ensued upon it: yet makes this his reason for building a temple, such an one as was at *Jerusalem*. This plea must be absolutely incomprehensible to any person that had it addressed to them. How is it possible to conceive that adding to the mischief would remedy the evil? It, surely, required some explanation: as it stands now, it is a paradox.

Besides all this, *Josephus* does not seem to be consistent with himself; and, if we look farther into his account, we may from his own words find matter sufficient to overturn all his evidence. Let us attend to the history of this affair, as he describes it in another place.<sup>1</sup> When *Antiochus Epiphanes* was king of *Syria*, he raised *Alcimus* to the office of high priest; though he was not of the race of the priesthood, nor had any title to the preferment. *Onias*, who claimed

\* To build such an one as was at *Jerusalem* was a bold undertaking.

<sup>1</sup> Οὐιάς Σιμώνος ὑιος, ἐις τῶν εἰς Ἱεροσολυμοῖς αρχιερέων, Φευγόντος Αντιοχοῦ τῆς Συρίας βασιλεαὶ τολεμαντα τοῖς Ιudeis, πήκεν εἰς Αλεξανδρεῖαν· καὶ δεξαμενούς Πτολεμαίων Φιλοφρονῶν αὐτὸν, διὰ τὴν πρὸς Αντιοχοῦ απεχθεῖαν, εἴη συμμαχοῦ αὐτῷ ποιησεῖν τὸ τῶν Ιudeών εἴναι, εἰ πεισθεῖται τοις ὅτε' αὐτὸς λεγομένοις. Ποιησεῖν δὲ τὰ δυνατὰ τῷ βασιλεῖς ὄμολογοπαντος, ηὔιωθεν επιτρέψειν αὐτῷ, νεών τε ποτὸς τῆς Αιγυπτίας κατασκευασθαι, καὶ τοῖς πατροῖς εὐθεῖς θεραπευεῖν τὸν Θεον. “Οὐτώ γαρ Αντιοχῷ μεν ετι μαλλον εκπολεμωσεθαι τοις Ιudeis, τον εἰς Ἱεροσολυμοῖς νεών πεισθηκότι” πρὸς αὐτὸν δὲ ευνοϊκότερως πέπειν, καὶ πολλοὺς ετοι αειεῖσας ὡς αὐτὸν συλλογοποεθαι. De Bell. Jud. Lib. 7. Cap. 10. Ή τα αρχιερεως Σιμώνος τα δίκαιαν υιος Ονιας—λαμβανει τοτον εν τη Ἡλιοπολιτη νομῳ, κ. τ. λ. Zonaras. Vol. 1. pag. 207. Edit. Paris. 1686. In Heliopolitan page. Euseb. Chron. Lib. 2. This is all a mistake: and Σιμώνος υιος both in *Josephus* and *Zonaras* is erroneously put for Ονιας υιος. The former in Antiq. Jud. Lib. 13. Cap. 3. styles him Ονιας τα αρχιερεως υιος, ὄμωνυμος δε αν τῷ πατρὶ. These different accounts misled the learned *Selden* to imagine that *Josephus* spoke of two temples: but it is certain he alludes always to one. *Selden de Succes. Pontificum Hebraeor. Lib. 1. Cap. 8.*

ed by right of inheritance, was so irritated at this ill usage, that he fled to *Egypt*: resolving to throw himself at the feet of *Ptolemy Philometor*; between whom and *Antiochus* there subsisted grievous animosities. The king permitted him to come to him, and received him graciously. He told the prince of the great injustice done to him: and begged, as he had been deprived of the priesthood in *Judea*, that he might be permitted to maintain that character in *Egypt*: and that the king would give him leave to build *HOR*, *somewhere or other*, a temple for that purpose. He seconded his plea with a political reason: and assured *Ptolemy*, that nothing would influence the *Jews* more in his favour, and wean them more from his enemy and rival, than being permitted to enjoy such a temple. It would necessarily draw many of them into *Egypt*; and *Ptolemy* in both places would be sure of their good will and assistance. This was speaking to the purpose. He founded his request on reasons of state; which had more weight with *Ptolemy* than the testimony of *Isaiah* could have had, or of all the prophets put together. These two accounts are different, and, I think, not consistent: and from hence we may infer, that the letters quoted by *Josephus* are not authentick. For if *Onias* gained access to *Ptolemy*, so as to lay before him his plea; and (shewing the advantages that would necessarily accrue to the king and his people from the proposal) got his request ratified: this circumstance precludes all epistolary correspondence; and renders the letters, before sufficiently suspected, to be unnecessary and vain. Not a word of what is principally urged in the letters by way of plea is mentioned here; and what is pleaded in this place is omitted in the letters. Yet both means are said to have had the desired effect: which is incredible. For one of the addressees must have been unnecessary, and the account not true: which that was, I leave the reader to judge.

I took notice above of the just censure that *Josephus* had passed on the Greek writers, for not being sufficiently attentive to the truth; but endeavouring to make their histories rather agreeable than authentick. I am sorry to say of *Josephus*, that, as he manifestly imitates the *Greeks* in other respects, so he too frequently copies them in this: and is liable to have what he imputes to them retorted upon himself. He is too apt to accommodate his history to the disposition of the very people he blames: and sometimes does not scruple to sacrifice his veracity to the taste of the times that he lived in. This justice must, however, be done him; that in the main he is a very useful historian: and, in respect to the age he lived in, and the circumstances that came under his own cognizance, he seems to have used great diligence and impartiality; and his accounts are very interesting and true. Hence *Bochart*'s character of him may be fairly admitted: who, after having mentioned some mistakes that he had found in him, concludes, however, with a compliment to his merit. <sup>2</sup>*Tot Josephi σφαλματα tam paucis verbis docent illi scriptori fidem non esse temere adhibendam, cum versatur in exoticis. Alioqui enim satendum est nos illi plurimum eo nomine debere, quod suæ gentis historiam summâ fide et sedulitate scripsit.*

It is manifest from what has preceded, that the place allotted to *Onias* was not at *Heliopolis*, as has been pretended. It is called by *Josephus* and others *χωρα Onias*; and it's true situation is described in that passage where *Mithridates* marches from *Pelusium* to *Memphis*. <sup>3</sup> Before he could get to

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<sup>2</sup> Geogr. Sacr. pars prior. Lib. 2. Cap. 26.

<sup>3</sup> *Jos. Antiq. Jud. Lib. 14. Cap. 8.* We find that the *Jews* at *Heliopolis* (the same as *Onium*) were so very numerous, that they withheld *Mithridates Pergamenus* at the head of his army, and disputed with him the passage into *Egypt*: διεκαλυνον ὁ Ιεδαιος Αιγυπτιοι, ὁ την Ονια λεγομενην χωραν κατακεντει. Such was the state of the place, which was inhabited by the *Jews*. Let us turn to the other city of the same name. *Strabo* paid a visit to it, and speaks of it's former splendour: but says that, when

the last place, the *Jews* of *Onium*, οἱ τὴν Ονία λεγομένην χωραν κατοικεῖτες, stopt him in his march. His rout was not through the land of *Egypt*; but, as we are told afterwards, το Δελτα περιελθων: so that *Onium* was exterior in respect to *Egypt*: which situation is agreeable to that which is allotted it both in the *Itinerary*, and by *Ptolemy*. I have shewn that the true name of it was *Onium*; which was so similar to the antient *On* or *Heliopolis*, that it began to obtain that name. This was caught at, and propagated industriously. Many of the *Jews* were very averse to the erecting this temple; and held it as much in abhorrence as that on mount *Gerizim*. For the sake of such the prophecy was appealed to; and, with a very slight alteration, made to speak a language to the purpose. And, to give the place a proper antiquity, they pretended it was called *Heliopolis* of old; inserting in the translation of the *4 Seventy*,

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when he saw it, it was quite ruinous and desolate: νῦν μὲν οὐν εἴσι πανεργός ἐπὶ πόλεις. Vol. 2. pag. 1158. He could not have said this, if it had been the place where the *Jews* lived, and were so numerous. He moreover mentions the antient temple at *Heliopolis*, and the apartments of the priests, and particularly those where *Plato* and *Eudoxus* studied; but speaks of the whole as little frequented. Some few priests remained; but of a lower denomination, who still sacrificed there, and performed the more servile offices: but the antient priesthood and college were no more. Could this possibly be the place where the *Jews* founded their temple? where the law of *Moses* was observed, and the *Jewish* rites celebrated? It is plain that there were two places of the same name; and that *Onium* was not the antient *Heliopolis*.

4. The translation of the *Seventy* is certainly of great service, and should be allowed it's weight. But, as it ought not to be undervalued; so neither should it be over-rated, nor brought into competition with the original. In the preface to the *Vatican* copy, published at *Rome*, the editors speak of the first translators as inspired persons. *Constat enim eos Interpretes, natione quidem Judeos, doctos verò Græcè—Spiritu Sancto plenos, sacra Biblia interpretatos esse.* And again; *Septuaginta Interpretum editio—instinctu quodam divinitatis elaborata.—Septuaginta Interpretes Spiritus Sancti auctoritatem secuti ediderunt.* After all, there are many gross mistakes in it: and it not only varies sometimes from the *Hebrew*, but from itself; the interpretation being neither uniform nor true. This

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among the cities built by the *Israelites* for *Pharaoh*, “ *On*, “ which is *Heliopolis*. ” Which name however it never received, till after it was built; and then, through a mistake that they took advantage of. So that this prophecy was never thought of previous to its being founded; nor introduced to encourage the work: but was made use of by *Onias* and his friends to establish the temple when finished, and to sanctify their proceeding.

That it was generally called *Onium*, may be likewise gathered from the strange mistake that took its rise from this name. For the *Greeks* in *Egypt*, hearing that the chief temple of the *Jews* was called *Oviov*, *Onium*; and, as I have often observed, catching at every similitude of sound; imagined that this name was derived from the *Greek* word *ovos*; which in their language is well known to signify a particular animal. They therefore concluded that they had found out the secret object of the *Jewish* worship; and that all their devotion was paid to an ass. This notion was soon propagated: and it was asserted, that in the vestibule of every *Jewish* temple there was an ass’s head. Hence those satirical verses;

<sup>6</sup> *jura, verpe, per Anchialum; i. e. asinum.*

and in another place,

<sup>7</sup> *Judæus licet et porcinum numen adoret,*

*Et Cilli summas devocet auriculas; sc. asini.*

Nor did this ridicule stop here: it reached even the *Christians*; between whom and the *Jews* there was a wide disparity: but the *Greeks* did not trouble themselves to find out the difference. Hence arose that idle and blasphemous notion about the

translation is supposed to have been made in the reign of *Ptolemy Philadelphus*: but it certainly was not all done at one time, nor by the same hand. See *Prideaux’s Connection*. Part. II. Book. I.

<sup>5</sup> *Tanaq. Fabr. Epist. Criticæ. Spanheim* is of a contrary opinion; and *Hæsæus* in his treatise *de Onolatreia*, which I have not seen.

<sup>6</sup> *Mart. Lib. 11. Epigr. 95.*

<sup>7</sup> *Petron. Fragmenta.*

the God of the *Christians*, *Deus Christianorum Onocboirites*; and the title that was given them of *Afinarii*. They likewise had the credit, as well as the *Jews*, of having an ass's head in their churches for an object of their worship. All which took it's rise from the name of this temple, and the mistakes in consequence of it.

As this temple was built in imitation of that at *Jerusalem*, so it survived it not long: and there seems to have been something extraordinary in it's catastrophe. Our blessed Saviour and the prophets had foretold the ruin of the *Jewish* nation, and the destruction of their temple at *Jerusalem*: which temple *Vespasian* had been very desirous of saving, but could not prevent it's being destroyed. For it was the determined will of God, which he had declared by the prophets, that the daily sacrifice should cease, and the *Jewish* polity be no more. If the temple of *Onias* had remained, this decree might in some measure have appeared to have been evaded; and the prophecies would have been rendered less complete. It was situated so remotely; and was so obscure, that one would have imagined it could not have alarmed the jealousy of the *Romans*, nor have deserved their notice. *Vespasian*, however, was moved to destroy it; and, hearing of some disturbances among the *Jews*, gave orders for it's<sup>8</sup> demolition: acting herein as an instrument of God's vengeance, to the consummation of these prophecies upon the *Jewish* nation; which were thus far fully completed.

<sup>8</sup> Δεισας [Καισαρ] μη παλιν εις έν αθροισι συλλεγωσι—προσέταξε τω Λυτρῳ τοι εν τῃ Ονιᾳ καλυμμενῃ νεων καθελειν των Ιudeων. *Jos. Bell. Jud. Lib. 7. Cap. 10.* Some defer the destruction of it to the reign of *Trajan*. The temple upon mount *Gerizim* had been destroyed long before; probably when *Hyrcanus* took *Samaria*. See *Jos. Bell. Jud. Lib. 1. Cap. 2.*

O F    T H E

S H E P H E R D S    I N    E G Y P T ,

A N D    T H E

L A N D    O F    G O S H E N .

MY endeavour has been, throughout this argument, to shew that there were no provinces of lower *Egypt* to the east of the *Nile*; which I have been obliged to prove by all possible means. As many of the antients speak of provinces in those parts; and all the moderns place the *Arabian* nomes there; without knowing that there were two cities of the same name; they have caused great confusion in the geography of *Egypt*. *Ptolemy* seems to speak only of one *Arabian* nome, *Phaccusa*: but, as others add to it both *Heliopolis* and *Bubastus*; and they are all three referred alike to that part of the world; I shall join them together. It is to be observed, that these are the only provinces that have been stiled *Arabian*. It may therefore be asked, how they came to have this particular mark of distinction; to which at first sight they seem to have little pretension? There were many prefectures downward upon the *Pelusiac* branch of the *Nile*, that were rather more advanced towards *Arabia*: and there were others above, that were really situated in that country, and yet not termed *Arabian*. Whence then came the provinces we are speaking of, above all others, to be thus denominated, and to be

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continually referred to *Arabia*? What could be the cause of this remarkable distinction? My answer is, that they were called so from the *Arabian* shepherds, who had formerly settled in these parts; and held them for many years. This leads me to a very intricate piece of history, which has employed the wit of some of the most learned men; and has never been happily discussed. And I shall think myself particularly fortunate, if I can clear it up to the satisfaction of the reader.

The *Arabian* nomes are nothing more than the land of *Goshen*, called by the *Seventy Γενοτηρι της Αραβίας*. We are told by *Syncellus*<sup>1</sup> that *Egypt* had been in subjection to a threefold race of kings; who are termed the *Auritæ*, the *Mefræi*, and the *Egyptian*. *Syncellus* places the *Auritæ* first of the three, because he thought they were first in time. The *Mefræi* were undoubtedly the genuine descendants of *Mizraim*, who first gave name to the country: the traces of which are not yet effaced; *Al Cabira*, and, indeed, the whole of *Egypt* being called *Mezré* at this day. The *Auritæ* were the *Arabian* shepherds, and their kings; who reigned here a considerable time, maintaining themselves by force; till, after many struggles, they were finally expelled by the natives. The original account of these people we have from *Manetho*; whose words I shall quote at large.

<sup>3</sup> Εγενετο βασιλευς ἦμιν, Τιμαος ανομας επι τεττυ, υκ οιδ' ὅπως,  
ο Θεος αντεπνευσεν, και παραδοξως εκ των προς ανατολην μερων, αν-  
θρωποι το γενος ασημοι, καταθαρσησαντες επι την χωραν ειρατευσαν,  
και δραδιως αμαχητι ταυτη κατα κρατος έιλου. Και τις ηγεμονευσαντας  
εν αυτῃ χειρωσαμενοι, το λοιπον τας τε πολεις αμιας ενεπρησαν, και τα  
ΐδρα των θεων κατεσκαψαν. Πατι δε τοις επιχειριοις εχθροτατα πις  
εχρησαντο, τις μεν σφαζοντες, των δε και τα τεκνα και γυναικας εις  
διλειαν

<sup>1</sup> Chronograph. Edit. Parisin. 1652. pag. 51.

<sup>2</sup> See the authors cited at pag. 103. note 7.

<sup>3</sup> *Joseph. Contra Apion. Lib. 1. §. 14. Edit. Havercamp.*

δελειαν αγούτες. Περας δε και βασιλεαί ἔνα εἶδος αυτων εποιησαν, ὃ ονόμα την Σαλατίς. Και ὅτος εν τῇ Μεμφίδι κατεγινετος, την τε ανα και κατα χωραν δασμολόγων, και φρερων εν τοις επιτηδειοτάτοις καταλειπων το ποις μαλισκα δε και τα προς ανατολην ησφαλισατο μερη, προορωμενος Ασσυριων, τοτε μεζον ισχυοντων, εσομενην επιθυμιαν της αυτης βασιλειας εφοδια. Ευρων δε εν νομῳ τᾳ Σατη πολιν επικαιροτατην, και μεν μεν προς ανατολην τα Βεβασιτα ποταμις, καλεμενην δ' απο την αρχαιας θεολογιας Αναριν<sup>4</sup> ταυτην εκτισεν τε, και τοις τειχεοιν οχυρωτατην εποιησεν, ενοικισας αυτη και πληθος οπλιτων εις εικοσι και τεσσαρας μυριαδας ανδρων προς Φυλακην. Ειθαδε κατας θερειαν ηρχετο, τα μεν σιτομετρων και μισθοφοριαν παρεχομενος, τα δε και ταις εξοπλισιαις προς Φοβον των εξωθεν επιφελως γυρναδων. Αρξας δ' ενυπακαιδεκα ετη του βιου ετελευτησεν. Μετα τητον δε ἑτερος εβασιλευσεν τεσσαρας και τετρακοντα ετη, καλεμενος Βηων. Μεδ' ὁν αλλος Απαχγας, ἐξ και τριακοντα ετη και μηνας ἑπτα. Επειτα δε και Απωφις ἐν και ἑξηκοντα, και Ιανιας πεντηκοντα και μηνας ἔνα. Επι πατι δε και Αστις ενυες και τεσσαρακοντα και μηνας δυο. Και ὅτοι μεν ἐξ εν αυτοις εγενηθησαν πρωτοι αρχοντες, πολεμωντες αει και ποθεντες μαλλον της Αιγυπτιας εξαραι την ἡδαν. Εκαλειτο δε το συμπαν αυτων εθνος ΤΚΣΩΣ, τυτο δε εγι βασιλεις ποιμενες<sup>5</sup> το γαρ ΤΚ και<sup>6</sup> ιεραν γλωσσαν βασιλεα σημαινει<sup>7</sup> το δε ΣΩΣ ποιμην εγι και ποιμενες κατα την κοινην διαλεκτον, και ὅτα συντιθεμενον γινεται ΤΚΣΩΣ. Τινες δε λεγοντιν αυτης Αραβας ειναι.

“ We had formerly a king named *Timaus*: in whose  
“ reign, I know not why, but it pleased God to visit us with  
“ a blast of his displeasure: when, on a sudden, there came  
“ upon this country a large body of obscure people from the  
“ east; and with great boldness invaded the land, and took it  
“ without opposition. The chief of our people they reduced  
“ to their obedience; and then in a most cruel manner set fire  
“ to their towns, and overturned their temples. Their beha-  
“ viour to the natives was very barbarous: for they slaug-  
“ tered

<sup>4</sup> 2 Kings. 19. v. 7. “ Thus saith the Lord—Behold, I will send a blast  
“ upon him [Sennacherib].”

" tered the men, and made slaves of their wives and children.  
 " At length they constituted one of their body to be their  
 " king, whose name was *Salatis*. He resided at *Memphis*;  
 " holding all the upper and the lower *Egypt* tributary, and  
 " having his garrisons in every place of consequence. He  
 " took particular care to secure every part to the east: as the  
 " *Affyrians* were then very powerful; and he foresaw that  
 " they would one time or other make an attempt upon his  
 " kingdom. And having observed a city, that lay particu-  
 " larly commodious in the nome of *Saïs*; being situated to  
 " the east of the *Bubastite* river; whose name was <sup>5</sup>*Avaris* (a  
 " name that had some relation to the antient theology of the  
 " nation): this city he built, and strengthened with very  
 " strong walls; placing in it a garrison of two hundred and  
 " forty thousand men. Hither in summer he resorted; to  
 " receive the corn which he exacted, and to pay his army:  
 " and at the same time to make a shew of exercising and di-  
 " sciplining his troops, by way of terror to other nations.  
 " This king, after having reigned nineteen years, died: *Beon*  
 " succeeded him, who reigned forty four years: then *Apa-*  
 " *cbras*, thirty six years and seven months: after him *Apophis*,  
 " sixty one years: then *Ianias* fifty years and one month:  
 " and, last of all, *Affis* forty nine years and two months.  
 " These six were the first of their kings: who were always in  
 " a state of hostility with the natives; and were endeavour-  
 " ing, if possible, to root out the very name of an *Egyptian*.  
 " The whole body of this people were called *Hukfos*, that is,  
 " Royal Shepherds. For the first syllable, in the sacred dialect,

" fig-

5 *Auæm*, vel (quod idem est) *Acæm* in libris omnibus. *Havercamp*'s  
 note at pag. 445. *Avaris* and *Abaris* are to be sure convertible, and  
 likely to be put one for the other, according to the Grecian manner of  
 writing. But, in this passage, they must be carefully distinguished;  
 being different places, and not of the same etymology: as I shall here-  
 after shew. *Avaris* was in *Delta*, and was a city and province: *Abaris*  
 stood without in *Arabia*, and seems to have been only a large town.  
 See Additional Remarks.

" signifies a king; as the latter, in the popular language;  
 " signifies a shepherd. These two compounded together  
 " constitute the word *Hukos*. These people are said to have  
 " been *Arabians*."

*Josephus*, having given us this extract from *Manetho*, dissents from him in the signification of the above name of the *Shepherd Kings*; and deduces it from an etymology more agreeable to his own <sup>6</sup>opinion. He then proceeds to inform us farther from *Manetho*, that the *Shepherds* maintained themselves in *Egypt* five hundred and eleven years. At last the people of upper *Egypt* rose in opposition to them; and under *Haliphragmutbos* defeated them; beleaguered them in their strong hold <sup>7</sup>*Avaris*, and after some time expelled them the country: which was effected under the influence of *Thummosis*, or *Tetmosis*, as he is called in another place, the son of the former king: that, upon their departure, they were afraid of going towards *Affyria*; and therefore betook themselves to the country called afterwards *Judea*, and built *Jerusalem*.

After this, there occurs at some interval a piece of history relating to another set of people, who were sojourners in *Egypt* in the reign of *Amenophis*. These were in absolute subjection to the prince of the country, and treated by him as slaves; because they were infected with the leprosy. As they increased in numbers to a great amount, he employed them in the stone quarries that were on the east side of the *Nile*, in company with some of the *Egyptians*. It is said of this prince, that he longed much to be admitted to the presence of the gods, as *Orus*, a former king, had been. But it was told him that his wish would never be accomplished, till he purged

<sup>6</sup> He supposes it to signify a captive: which, however, is less applicable to the *Israelites* than the other title, in the room of which it is substituted.

<sup>7</sup> Κατακλεισθησας δ' εις τοπον αργυρων εχοντα μυριων την περιμετρον· Αυτης ονομα της τοπω. x. t. λ. *Jos. contra Apion. Lib. I. §. 14.*

purged his land of the distempered people. He sent them therefore to the *Arabian* quarries: and, as they laboured under great inconveniences in that place, upon a remonstrance made to him, he granted them for a retreat the city <sup>8</sup>*Abaris*, where the former *Shepherds* had resided, that now lay desolate.

<sup>9</sup> Ησεύτα δὲ τον βασιλεα, πάντας τας τα σφραγες λελαθημενας εκ της Αιγυπτι συναγαγειν· γενεσθαι δὲ τη πληθης μυριαδως οκτω· και τατας εις τας λιθοτομιας τας ει τη προς ανατολην μερι τη Νειλος εμβαλειν αυτον.—Των δε ταις λιθοτομιαις οις χρονος ισωνος διηλθειν ταλαιπωρευται, αξιωθεις ο βασιλευς, ινα προς καταλυσιν αυτοις και σκεπην απομεριση, την τοτε των ποιμενων ερημωθεισαν πελιν, Αναριν συνεχωρησεν. Εις δ' η πολις, κατα την Θεολογιαν αναδειν, Τυφωνιος.

The whole quotation from *Manetho* is too long to be given at large: and it besides contains many confused circumstances, that are not necessary to be related here. Let it suffice, that this people “chose themselves a leader; one who was a priest “of *Heliopolis*; and whose name was *Osarsiph*. He enjoined “them to pay no regard to the gods of the country, nor to the “animals which were held sacred by the *Egyptians*; but to sa-“crifice and feed indifferently: and not to have any conne-“ctions out of their own community.—In short, this priest of “*Heliopolis* was the founder of their republic, and their law-“giver: and after he had listed himself with this body of men, “he changed his name to *Moses*.” <sup>10</sup> Οι δε εις ταυτην [Αναριν] εισελθοντες, και του τοπου των εις αποσαγιν εχοντες, ηγεμονα αιτων λεγομενον τηνα των Ηλιοπολιτων ιερων Οσαρσιφου ειπησαντο· και τητη· πειθαρχησοντες ει πασιν αρκομοτησαν. Ο δε πρωτου μεν αυτοις νομον ενετο, μητε προσκωνειν Θευς, μητε των μαλιγα ει Αιγυπτων Θεμιτευμενων ιερων ζωων απεχεσθαι μηδενος, παντα τε Θειν και αναλουν· συναστεσθαι δε μηδενι

<sup>8</sup> It was the city *Abaris* which was given to them at this season, and for this purpose. Some MSS read *Anarion*; but the better have *Abaris*.

<sup>9</sup> *Josephus contra Apion.* Lib. I. §. 26.

<sup>10</sup> *Joseph.* Ibid.

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μηδενι πλὴν τῶν συναρμοσμένων.—Δέχεται δὲ ὅτι τὴν πολιτείαν καὶ τὸς  
τομάς αὐτοῖς καπαβολομένος ιερεὺς, τὸ γένος Ἡλιοπολίτης, οὐομάς Οσαρ-  
θίφ, από τε εἰς Ἡλια πόλεις θεός Οσιρεώς; ὡς μετεῖη εἰς τύπο τὸ γένος,  
μετετεῖη τὸνομα, καὶ προστηγορεύθη <sup>2</sup> Μανῦσης.

From hence we learn that there was a twofold race of people, who sojourned in *Egypt*: and, however their history may be in some respects confused, yet much light may be obtained from it upon a close examination. They were each of them esteemed *Shepherds*; as will be found upon farther inquiry. The first *Shepherds* were lords and conquerors: the others were servants; and had the very city given them to inhabit, which the first had evacuated. These latter are manifestly a separate and distinct people: and, though they may have some circumstances blended and misplaced; yet, from the name of their leader and lawgiver, it is plain that they were *Israelites*. As to the first, they are supposed to have been *Arabians*; and are said to have come from the east. Indeed, every nation, that ever came out of *Asia* into *Egypt*, must ultimately come from the east: there being but one way into the country, which was by the *Isthmus* between the two seas. If this was the sense of *Manetho*, it was saying nothing. It was a circumstance common to every nation that way, which visited the land of *Ham*. His meaning was, that they came from a country situated eastward, in respect to that which they came to. They were undoubtedly the *Auritæ*: and the city they founded was *Auris*, called by the *Grecians* *Auaρις* and sometimes *Aβαρις* (*Avaris* and *Abaris*) by an easy and natural inflection. The city *Avaris* is no other than the city <sup>3</sup> *Ur*, *Ur* or *Aur*, which signifies light and fire;

of

<sup>2</sup> We see here the traces of the history both of *Joseph* and *Moses*; which are blended together: as they are by almost every writer in profane history who mentions them, or alludes to their transactions.

<sup>3</sup> The *Avaris* of *Tatian*, from γῆς. See §. 59. Edit. Oxon. 1700. the same as the *Oupis* of *Eupolemus*, and the *Aouapis* of *Ptolemy Mendesius*.

of which element the <sup>4</sup>*Auritæ* must have been worshippers, as all the *Arabians* were. Their chief god was *Alorus*: supposed to be the *Hephaestus* of the *Greeks*, and the *Mulciber* or *Vulcan* of the *Latins*, and by some esteemed *Bacchus*; but answering nearly to their *Ouranus* and *Ouranja*, which were derived from it. *Arrian* says that “the *Arabians* worshipped only two gods, *Ouranus* and *Dionysus*:” <sup>5</sup> Αραβις δύο μονον τύμπανα θεος, τον Ουρανον τε και τον Διονυσον. *Herodotus* speaks much to the same purpose; but calls these deities *Dionysus* and *Ournia*: <sup>6</sup> Διονυσον δε Θεον μηνον και την Ουρανην ἔγραπται ειναι—ενομαζεται δε τον μεν Διονυσον, Ουροταλτ' την δε Ουρανην, Αλιλατ: that “they called the first of these *Ourotalt*, and the latter *Alilat*.” I wonder that <sup>7</sup> *Bockart* and other learned men should be at all puzzled about the name *Ourotalt*: for, though there is a redundancy of one letter, yet it is nothing else but אֲלֹרֶת, <sup>8</sup> *Al Orath*, the *Alorus* of the *Greek* writers misplaced. The mistake arose from *Herodotus*, or the person he copied from, not being used to the eastern way of writing from the right to the left: who has therefore been guilty of this little mis-carriage in reducing the words to order. The other deity, *Alilat*, has ever been in vogue among the *Arabians*, whose name they introduced upon every occasion. It is mentioned by <sup>9</sup> *Constantine Porphyrogenitus*; as well as by *Eutbymius Zygabenus*, and the author of the *Saracenica*, with an invocation

tion

<sup>4</sup> Various have been the opinions of the learned about this people. *Auritarum nomine intelliguntur Dii Semideique, qui tempus historicum precessere.* *Marsham.* Sec. VIII. And yet he supposes that they received their name from the city *Abaris*. *Perizonius*, Vol. i. pag. 24. allows only the gods to be the *Auritæ*; which is a very nice distinction of a point not to be distinguished.

<sup>5</sup> *De Expedit.* Alex. Lib. 7.

<sup>6</sup> Lib. 3. Cap. 8.

<sup>7</sup> *Geogr. Sacr.* pars prior. Lib. 2. Cap. 19.

<sup>8</sup> Instead of *Al Orath* or *Al Orat*, *Oratal*.

<sup>9</sup> Προσευχονται δε και εις το της Αφροδιτης αερον, ο καλυπται Κυβαρ' και αναφωνειν ει τη προσευχη αυτην θυτως: Άλλα Ωντα Κουβαρ' ο εγω, ο θεος η Αφροδιτη. *De Administr. Imp.* Cap. 14.

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tion of the goddess at large. The last of these calls it an impious and detestable address, which is recited in the following words; *Allab, Allab, Oua Coubar Allab*. It is moreover said that “*Oua* signifies greater, and *Coubar* great; by which is “meant both *Venus* and the *Moon*:” <sup>1</sup> Εχει δε η λεξις της μυσταρας αυτων και παντεσηλε προσευχης ουτως, Αλλα, Αλλα, Ουα Κεβαρ Αλλα. ‘Ο μεν Αλλα ερμηνευεται Θεος, το δε Ουα μεγαλων, το δε Κεβαρ μεγαλης ειτ’ εν η Σεληνη, και η Αφροδιτη Θεος. This is not expressed, nor interpreted quite truly: but I shall say more concerning it hereafter. It was an invocation of so long standing among the *Arabians*, that *Mahomet* could not make them lay it aside; and therefore adopted it into his own religion: wisely admitting, what he could not hinder; but it was with some alteration; *Il Allah Allab, Mabammed Resul Allab*: “God is great, and *Mahomet* is his prophet.”

The true meaning of the above names is obscured by their being interpreted and explained by the deities of the *Greeks* and *Romans*; who strove to find a similitude between their own gods, and the gods of every country they came to: persuading themselves, that they were all the same under different <sup>2</sup>denominations. This was the case with respect to the gods of the *Germans* and *Gauls*, as well as those of *Syria* and *Egypt*; which they adopted for their own. And had they travelled to the *Ganges* or to *China*, it would have been all one: they would have done the same by *Wistnou* and *Ixora*, *Brama* and *Somonacodoma*, or by *Witzli-putzli* at *Mexico*. They presumed to have an acquaintance even with the JEHOVAH of the *Jews*: and <sup>3</sup> *Plutarch* assures us, he was no other than

<sup>1</sup> Anonym. Author de Saracenorum principe et historia, unde cum Eustymio Zygabeni Lib. Eleach. Secte Ismaelitica. pag. 70. opera Sylburg. 1595.

<sup>2</sup> They adopted so many different deities, that there were no less than three hundred gods of the title of *Jupiter*. Varro trecentos Joves (five Jupiteres dicendum) introducit. Tertul. Apolog. Cap. 14.

<sup>3</sup> Συμμαχος, αρα, εφη, εν τοι πατριωτη θεου, ο λαμπραι, ευιον, ορογυνατζα, μανιμεναις ανθεστη τυμαιι, Διονυσον εγγραφεις, και υπετεσις τοις Εβραιοις.

than *Bacchus*. <sup>4</sup>*Tacitus* mentions it as a received notion. Such was their vanity and ignorance. In the place before us they esteemed *Alorus* both as *Dionysus* and *Vulcan*: which is inconsistent. But if an antient *Chaldean* could have spoken in the affair, he would have disclaimed all resemblance or connection; and would have thought both himself and his deity injured by such a comparison. He was, doubtless, guilty of idolatry in worshipping the supreme Deity, the dispenser of light and every other blessing, under a resemblance: yet there are degrees even in idolatry. He was not so gross in his worship, or in his conceptions, as the *Greeks* and *Romans* were; who pretended to a partnership with him in his religion. His *Alorus* had no resemblance to the <sup>5</sup> god of grapes, or to *Mulciber* the blacksmith. He would have deemed such a comparison an abomination. The superstitions of old were not uniform; nor were the gods of different nations the same. It is therefore wonderful that <sup>6</sup>*Christian* writers should run into the same errors: copying the *Greeks* in their idle notions; and making inferences from a supposed resemblance and identity, which never existed.

The meaning of *Al Orus* is “the god of <sup>7</sup> fire;” as *El Allat* is “god the sun.” The *Shepherds* were called *Auritæ* from the chief object of their worship: and their kings were styled priests of <sup>8</sup>*Alorus*; according to the *Greeks*, the priests

of

ιαν απορρήτοις; η την οντι λογος εγι τις ο τετον εκεινη τον αυτον αποφαινων; Ο δε Μοιραγενες ιστολαβων; εα τετον, ειπεν εγω γαρ Αθνασος ον αποχρινομαι σοι και λεγω, μινδενα αιλλον ειναι. *Sympoſ. Lib. 4. Probl. 5.*

<sup>4</sup> *Hift. Lib. 5.*

<sup>5</sup> The name of *Bacchus* came from them; but his base attributes were the produce of *Greece* and *Rome*.

<sup>6</sup> See *Hyde, Huetius, Bochart*, and even the great *Sir Isaac Newton*.

<sup>7</sup> *Diod. Sic. Lib. 1. pag. 8. Herodot. Lib. 2. Cap. 3.*

<sup>8</sup> *Alorus* is originally a *Babylonish* god and hero. As a god it represents the sun, the supposed god of light and fire: when it betokens a man, it seems to refer both to *Cbus* and *Nimrod*; but more particularly to the latter, who was the first monarch upon earth, and the first deified hero.

of *Vulcan*: which title often occurs in the antient annals of *Egypt*. From these particulars we may infer that they came from *Babylonia*, a country that lay due east from *Egypt*; and which was the original seat of the genuine *Arabians*, and the true source whence their religion flowed. The two principal cities of that country were *Ur*, or, as it is otherwise written, *Aur*, and *Babylon*. In memory of which they built two of the same name in *Egypt*. The place of residence, where their kings held their court, was *Memphis*: but the provinces, that they were particularly seised of, were *Pbaccus* and *Heliopolis*. In all these places they introduced the *Tzeba Schamaim*, or *Zabian* worship, together with the worship of fire. Hence we learn from *Herodotus*, that *Vulcan* was particularly honoured at *Heliopolis* and *Memphis*. Both these places they are said to have built: and to the latter they gave the name of *Ain Shems* or *Sbemesh*, that is, "the fountain of "the sun:" which the *Egyptians* seem to have pronounced *On*, and sometimes *Aven*. The temple was called *Beth-sbemesh*: and they are both frequently alluded to by the prophets and sacred writers, together with the neighbouring province *Bubastis*. <sup>9</sup> "The young men of *Aven* and *Pbibeſetb* shall fall "by the sword: and these cities shall go into captivity." "<sup>1</sup> He [Nebucadnezzar] shall break also the images of *Beth-*  
"*sbemesh*, that is in the land of *Egypt*; and the houses of the "gods of the *Egyptians* shall he burn with fire." These names given to the places, and the worship introduced there, bespeak them of *Arabian* original. And <sup>2</sup>*Pliny* tells us, that *Juba* in his history particularly maintained that *Heliopolis* was built by *Arabians*. *Juba tradit—Solis quoque oppidum, quod non procul Memphi in Aegypti situ diximus, Arabas conditores habere.* And <sup>3</sup>*Diodorus Siculus* alludes to the same circumstance,

<sup>9</sup> *Ezek.* 30. v. 17.

<sup>1</sup> *Jerem.* 43. v. 13.

<sup>2</sup> *Nat. Hist. Lib.* 6. *Cap.* 29.

<sup>3</sup> *Lib.* 1. pag. 32.

stance, when he says, that *Uchoreus*, or the prince *Orus*, was the founder of *Memphis*: Ουχορευς εκτισε πόλιν Μεμφιν, ἐπιφανεῖστην τῶν κατ' Αιγυπτον. For *Orus* is a name of *Chaldean* original; by which their chief deity was signified: as well as some of their kings, who assumed the name to themselves, or had it bestowed upon them by their subjects. The worship of *Orus* was brought into *Egypt* by the *Arabians*, and super-added to the religion of the country. And as the *Grecians* called the city <sup>4</sup>*Aur* in *Egypt* *Avaris* and *Aouaris*; so they liquidated and changed the name of *Orus*, whom they called *Aouaris*, by the same inflexion: whose history we have epitomized in <sup>5</sup>*Plutarch* in the same manner as I have represented. Τῇ μὲν ἀριστῇ Οσιριν γενεσθαί — τῇ δὲ δευτερᾳ τον Αρυηριν, οὐ Απολλωνα, ὃν καὶ ἀρεσβύτερον Ὄρον ενιοι καλεστι.

The *Greeks* and *Romans* called these people *Arabians*: but their true name was *Cushan* or <sup>6</sup>*Cuseans*; the same that they gave to the province where they settled. This is evident from the etymology of *Pbaccusa*, which is compounded of פְּחַת כָּשָׁפָה, *Pbacat Cusan*, or the canal of *Cushan*: being called from the canal that it was bounded by, as many places in *Egypt* were, such as *Attribis*, *Cnoubis*, *Bebefitis*, *Pbitbon*. Now *Cush* and *Cushan* in Scripture almost always relate to *Arabia*.

Some,

<sup>4</sup> The city *Ur* in *Chaldea* is called Ουρια: Εν τοις της Βασιλωνιας Καμαριη, ἣν τινας λεγειν τοις Ουριην. *Eupolemus apud Euseb. Præp. Evang.* Lib. 9. Cap. 17. Edit. Paris. 1628.

<sup>5</sup> *De Isid. et Osir.* Ειναι δε τον μεν Οσιριν εξ Ἡλιος και τον Αρυηριν. Ibid. Εινοι δε Φασι και τον Αρυηριν ουτω γεγονεναι, και καλεισθαι αρεσβύτερον Ὄρον υπ' Αιγυπτιων, Απολλωνα δε υπο Ἑλληνων. Ibid. It should be corrected from the above, and written *Auoris*. That *Aouaris* and *Orus* are no other than יְהוָה of the *Hebrews* is plain from *Manetbo*; who calls him by that name, and says, that he was admitted to the sight of the gods, and that *Amenopbis* desired the same privilege, Σεων γενεσθαι θεατην ὥστε ορ. — so it stood in the old copies. *Joseph. contra Apion.* Lib. 1. Cap. 26.

<sup>6</sup> The people here mentioned are spoken of under the names of *Arabians*, *Ethiopians*, *Cuseans*, *Curbeans*, men of *Cush* and *Cuba*.

There must have been two places of this name, one a village upon the canal, the other a city and capital of a nome, if *Ptolemy's* account be quite true, which last was situated in *Delta* at the extremity opposite to *Babylon*.

Some, indeed, have thought that *Ethiopia* is meant by *Cushan*: but <sup>7</sup>*Bochart* has proved past contradiction that it signifies *Arabia*. <sup>8</sup> “I saw the tents of *Cushan* in affliction: “ and the curtains of the land of *Madian* did tremble.” Where the two places are put as *ισοδυναμα*: and what the land of *Madian* was, is well known. *Zipporah* the wife of *Moses*, is termed <sup>9</sup>*Cusitis*; and she was of *Midian*. But nothing can shew it more clearly than the *Psalmist* <sup>1</sup> “Behold “ *Pbiliſtia* and *Tyre*, with *Ethiopia*:” where the arrangement points out the nation alluded to. And, <sup>2</sup> “ I will make the “ land of *Egypt* utterly waste and desolate, from the tower of “ *Syene* even unto the border of <sup>3</sup>*Αἰθιοπίας*, *Ethiopia*;” *A turri Syenes usque ad terminum Cbus.* Where *Cbus* must signify *Arabia*: for *Syene* stood upon the borders of *Ethiopia* proper; therefore that country cannot be meant here. There would be a great distance implied, and no interval. <sup>3</sup>Η δε Συηνη και ἡ Ελεφαντινη, ἡ μεν επι των ὁρῶν τῆς Αἰθιοπίας, και τῆς Αιγυπτίας πόλεις, ἡ δ' επι τῷ Νειλῷ προκειμένη. It had therefore been rendered better *Arabia*; for that is here meant. However, there is not that difference in opinion, which *Bochart* imagines: for they that suppose *Cbus* to signify *Ethiopia*, mean not *Ethiopia* proper; but *Arabia*. For many of the antients placed *Ethiopia* in *Arabia Felix*: others extended it to *Perſia* and *India*: *Ethiopia* being with them in acceptation like *India* with others; a very lax and undefined term, that they used in a most unlimited manner; of which many <sup>4</sup>instances might be produced.

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<sup>7</sup> Geogr. Sacr. pars prior. Lib. 4. Cap. 2.

<sup>8</sup> *Habbak.* 3. v. 7.

<sup>9</sup> *Numb.* 12. v. 1.

<sup>1</sup> *Pſalm.* 87. v. 4.

<sup>2</sup> *Ezek.* 29. v. 10.

<sup>3</sup> *Strab.* Vol. 2. pag. 1171.

<sup>4</sup> *Philoſtratus* speaks of *Ethiopians* that were *Indians*: Αἰθιοπες μὲν ωκουν εὐταῦρα, γενος Ινδικον. *De vit. Apollon.* Lib. 3. Cap. 20. Αἰθιοπες αὐτοι Ινδου ποταμου. *Euseb.* *Chron.* pag. 25.

*Josephus* was aware of this error, and therefore makes a proper distinction; telling us, that, though some of the *Arabians* were injudiciously called *Ethiopians*, yet their true name was *Cuseans*: <sup>6</sup> Αἰθιοπες γαρ, ἀνηρξε [Χες], ετι και νυν ὑπο ἑαυτων τι και των εν τῃ Ασιᾳ παντων, Χεσαιοι καλενται. Hence we find, that all those who were descended from *Chus*, and whom some people termed *Ethiopians*, were styled among themselves, and by all the people of *Asia*, *Cuseans*. *Chus* is called his self an *Ethiopian*, which cannot be construed a native of *Africa*: <sup>7</sup> Χες Αἰθιοψ· Χες, εξ & Αἰθιοπες. The *Alexandrine Chronicle* speaks to the same purpose: Εγεννηθη δε και αλλος εκ της Φυλης των Χαρη, Χες ονοματι, ο Αἰθιοψ, οτις εγεννησε τον Νεμιθρωδ γιγαντα, The *Cuseans* then,

5 See *Hyde Relig. Vet. Pers.* Cap. 2. pag. 37. *Maribam Canon Chron.* Sec. XIII.

6 *Antiq. Jud. Lib. 1. Cap. 6.*

7 *Syncelli Chronograph.* pag. 47. Edit. Paris. 1652. The *Arabians* are generally styled *Ethiopians* by *Procopius*. Χες, εξ ου Αἰθιοπες: *Euseb. Chron.* p. 11. Edit. Scalig. Και προναθοσαν εκ μεν Χες Χεσαιοι: Αἰθιοπες ούτοι εισι. *Zonara Annales. Lib. 1. Cap. 5.* *Boccart* goes too far in supposing that *Cushian* refers always to *Arabia*. As the *Arabians* were in situation near to the land of *Canaan*, they were better known to the *Israelites* than the western *Ethiopians* could possibly be; who were however descended from *Chus*, as well as the others, and sometimes alluded to in Scripture, and called *Cuseans*. Therefore in these cases the sense of the text must direct us. "Can the *Cusean* change his skin, or the leopard his spots?" *Jeremiah* 13. v. 23. This relates to the western *Ethiopians*. So does the passage in Chap. 46. v. 9. of the same prophet: "Come up, ye horses; and rage, ye chariots; and let the mighty men come forth: the *Ethiopians* (*Cush*), and the *Libyans*, that handle the shield; and the *Ludim*, that handle and bend the bow." *Cush* is not here *Arabia* or the *Arabian*; but, as it is rendered, the *Ethiopian*. The *Ethiopians* were of the same family as the *Arabians*; and, like them, came from *Babylonia*; of which there are many traces. The first province of *Ethiopia* from *Egypt* is the land of *Sennaer* at this day. In short, the *Cuseans* were twofold, both called *Ethiopians*;

'Οι μεν δυσσομενοι Τατεριονος, οι δ' ανιοντος.

The eastern were more generally termed *Arabians*. Of both these nations *Herodotus* gives a very distinct and satisfactory account, *Lib. 7. Cap. 70.* *Hyde* is therefore wrong, *Cap. 2. pag. 28*: *Ex dictis constat quod Cush semper in S. Bibliis sit Arabia.*

then, however they may be sometimes stiled *Ethiopians*, were no other than *Arabians*. And hence it was that the *Cusean* provinces in *Egypt* were thus interpreted. It is now very plain why *Phaccus* or *Cushan*, together with the nome of *Heliopolis*, (of which it seems to have been a portion) were called *Arabian*: even from the *Arabians*, or, as they were originally stiled, the *Cuseans*, who possessed them; and at their departure bequeathed their name to them. The *Greeks* therefore expressed themselves ill, when they first distinguished these nomes; which they should not have stiled *Noμοι της Αραβίας*, but *ταν Αραβίων*: not *Arabian* nomes, but nomes of the *Arabians*: which would have been a truer interpretation of *Tabir Cusban*; as they were not denominated from their situation, but from the nation that once possessed them.

These strangers therefore who settled in *Egypt* were no other than the *Cuseans*; and have been stiled *Arabian* shepherds: for all the primitive *Arabians* were *nomades* or shepherds. This people becoming lords of the country, undoubtedly chose where seemed most eligible; and their profession would lead them to the best of the land for pasturage: in which respect *Goshen* had not it's equal. For it was part of the *πεδίον Αργυρίου*, the rich champain of *Egypt*: so that this circumstance among others would induce one to suppose that they settled here. This is confirmed by the worship which they established in these parts; the cities they built; and the name that they bequeathed to the province. In the *Mosaic* account the land of *Goshen* is repeatedly said to be in the land of *Egypt*, "in the best of the land:" and yet the *Seventy* call it *Γεωσεύε της Αραβίας*: which could arise from no other reason but it's being the land of *Cushan*, which was interpreted *Arabian*: for in <sup>8</sup>*Arabia* it was not situated. In our trans-

<sup>8</sup> Many have thought, that the place given to the children of *Israel* for their abode in *Egypt* was at *Heliopolis*, or in the vicinity of it: which was

translation we call the place, where I suppose them to settle, *Goshen*; which may perhaps sound somewhat remote from what I suppose it to represent. The original is *ѡ*, and may fairly be rendered *Cushan*: which amounts only to a different dialect; and, like *Coptis*, *Kuptis*, *Αιγυπτος*, *Ægyptus*, relates to one and the same place. This is plain from *Bar Bablul*, the Syriac Lexicographer; who always expresses *Goshen* by *ѡ*, *Cushan*; and interprets it *Cushatha*, or the land of the *Cuseans*. Oriental evidence must in this case be esteemed of consequence; and is a confirmation of what I maintain.

According to the above determination, the place where the children of *Israel* resided in *Egypt* was in the principal *Arabian* nome; at the extreme and highest part of lower *Egypt*, called *Cushan*. This agrees well with what is said of *Joseph*; that he “made ready his chariot, and went up to meet *Israel* his father, to *Goshen*:” which term of *going up* must have its weight; and cannot be made to agree with any other situation, that has been attributed to this land. And it is a circumstance not to be overlooked: for the sacred writer speaks always with meaning and precision. That the residence of *Pharaoh*, and the chief scene of all the wonderful transactions was in lower *Egypt*, may be inferred from many passages in Scripture. This part of the country, being very broad at its basis, and by degrees tapering towards a point, was supposed by <sup>1</sup>*Strabo* to be like the Greek letter *v* inverted. *Scylax Cary-*

*an-*

was the situation of the *Cusean* nome, called by *Ptolemy Phaccusa*. But they were at a loss to determine where either *Heliopolis* itself was, or its environs, which they continually misplaced. *Zonaras*, speaking of *Pharaoh's* admitting *Jacob* and his family into *Egypt*, says, that he placed them at *Heliopolis*: *Καὶ μαζῶν τοιμενας εἶπεν τοῖς μὲν αὐτοῖς, συνεχωρησεν αὐτοῖς τὴν εὐθὺν πόλει κατοικήσοντας.* Vol. 1. Cap. i r. According to the later division of the country, it might not improperly be esteemed to have been part of the *Heliopolitan* nome.

<sup>1</sup> Gen. 46. v. 29.

<sup>2</sup> Vol. 2. pag. 1133.

*andensis* thought it resembled an ax or hatchet: <sup>2</sup> Εγει δε την Αιγυπτιανην τοιαδε την ιδεαν όμοια πελεκει. But the natives esteemed it to be more like the section of a pear: on which account it was styled by them, and by the Hebrews, *Rab* and *Raab*; and by the Arabians *Rib* and *Airib*, *Tellus piriformis*: and this very part of the country, that now reaches from overagainst Cairo downwards towards *Rosetta*, is called <sup>3</sup> *Erib* at this day. The sacred writers, in speaking of the wonderful occurrences which their forefathers had been witnesses to in these parts, refer them sometimes to the land of *Ham* in general: but at other times they are more determinate; and speak of them as particularly transacted in *Raab* or lower *Egypt*. <sup>4</sup> “I will make mention of *Raab* and *Babylon*.” <sup>5</sup> “Thou hast broken *Raab* in pieces, as one that is slain: Thou hast scattered thine enemies with thy strong arm.” And *Isaias* still more expressly; <sup>6</sup> “Awake, awake, put on strength, O arm of the Lord;—Art thou not it that hath cut <sup>7</sup> *Raab*, and <sup>8</sup> wounded the Dragon?” i. e. *Pbaraob*, who is often

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<sup>2</sup> Geogr. Vet. Vol. 1. pag. 43.

<sup>3</sup> Leo Africanus calls it *Errif*. *Ab Alcairo Rosetum oram vocant Errifiam: ab Alcairo ad Bugiae confinia Sabid—Tota Aegyptus cum sit fertilissima, Sabidica tamen provincia reliquas partes, omnis generis leguminum, animalium, pullorum, linique copiam antecellit: Errifia fructibus et orizâ.* Lib. 8. This is the *medius Aiywars* of Herodotus.

<sup>4</sup> Psalm. 87. v. 4.

<sup>5</sup> Psalm. 89. v. 10.

<sup>6</sup> Chap. 51. v. 9.

<sup>7</sup> Among the Punic remains at *Malta* is a hill, which is still called *Gibel al Rabab*, for the same reason that the country of lower *Egypt* was so named; being of a conical or triangular figure, like the cowl of a monk's hood. *Gibel al Rabab sic dictus ratione et occasione figuræ, quæ ad instar cucullati cuicunque mare de subter transeanti apparere videtur.* Abelæ Malta. pag. 49. Cap. 68. Edit. Lat.

<sup>8</sup> In the *Vulgate*, *Numquid non Tu—vulnerasti Draconem?* “Thou didst divide the sea by thy strength: thou brakest the heads of the dragons in the waters.” Psalm. 74. v. 13.

alluded to under that name. This may be learned from a similar passage in *Ezekiel*: 9 “ Speak, and say, Thus saith the Lord God; Behold, I am against thee, *Pbaraob* king of *Egypt*, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it myself. But I will put hooks in thy jaws.” But nothing can prove the situation of the *Israelites* more plainly than the words of *Moses*. I have mentioned before that lower *Egypt* differed from the upper; inasmuch as it was all a flat, but the upper had hills and declivities. It is observed by travellers that it scarce ever rains here: but this want is amply supplied by the waters of the *Nile*; which annually overflow, and render the country amazingly fruitful. These are circumstances that are peculiar to *Egypt*, and which are not observable in other regions. *Moses* therefore, to prevent any disappointment among the *Israelites* on account of the different soil and climate where they were going, tells them before hand what they were to expect. “ For the land whither thou goest in to possess it is not as the land of *Egypt*, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: But the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven.” This description can relate only to that part of *Egypt* called *Delta*: for the other had hills and mountains, and springs of water. The soil of the lower was very little above the surface of the river: on which account in early times they were continually making artificial mounds (*χωματα*), on which they raised their cities. It was likewise of a soft, yielding nature; *δωρον τε ποταμος*, composed of the sediment of the *Nile*: so that a person might easily with his foot make a channel; and the water would in many places flow in, or rise.

up

<sup>9</sup> Chap. 29. v. 3.<sup>10</sup> Deuteron. 11. v. 10, 11;

up towards the surface. All these passages relate manifestly to lower *Egypt*, which was triangular, flat, and abounded with canals and rivers: and they afford strong evidence in favour of what I have been proving. The situation of the children of *Israel* at the vertex of the country agrees well, as I before mentioned, with the place of residence of *Joseph*, which must have been below: and it is therefore with great propriety said, that “he made ready his chariot, and went “up to meet *Israel* his father.” It agrees likewise with the account given by <sup>2</sup>*Josephus*; who makes the general rendezvous of the children of *Israel* at their departure to have been at *Latopolis* or *Litopolis*. He calls it indeed *Letopolis*: but that was an inland city, to the west; far out of the way for people who were taking this journey: <sup>3</sup>Λητός πόλις μεταγονος. But he explains himself in such a manner, as not possibly to be mistaken. “They journeyed from a city, that was then “in ruins, where *Babylon* was afterwards built:” but *Babylon* was built upon the hill of the quarries, close by *Latopolis*, which is the city meant here: and so it should be read in *Josephus*: Την δὲ πόρειαν εποιεύτο κατά Δατοπολιού εργασιῶν υπάλιον εν τοις τοτε Βαβυλων γαρ ὑπερον κτίζεται εκεῖ. This *Latopolis* is the same that is mentioned by *Herodotus* and <sup>4</sup>*Strabo*, overagainst *Cercasoura*,

and

<sup>2</sup> *Antiq. Jud.* Lib. 2. Cap. 15.

<sup>3</sup> *Ptol. Geogr.* Lib. 4.

<sup>4</sup> *Litopolis*, or, as it is called in the *Itinerary*, *Latopolis*, was originally a town where the people who belonged to the quarries dwelt. *Babylon*, when it was rebuilt, was made use of for a garrison, and was close to *Latopolis*: so that they are mentioned as the same place. Βαβυλων Φεργμον εργασιῶν. *Strab.* Vol. 2. pag. 1160. *Latopolis* was at that part of *Egypt* where it was narrowest; at the junction of the upper and lower country, overagainst the apex of *Delta*. It was of so particular a situation, that people could not well come from any other part, but the province of *Cushan* or *Goshen*, to make it a place of rendezvous: it lay so much out of the way of other places. See also *Herodotus* Lib. 2. Cap. 8. of the hill of *Arabia*. *Strabo* distinguishes between *Litopolis* and *Latopolis*. The former he places close by *Babylon*, as I have shewn: the latter he mentions Vol. 2. pag. 1171. in the vicinity of the city of *Crocodiles* above four hundred miles higher, almost as far as *Syene*.

and the province of *Cusban*. The next place that the *Israelites* came to was *Succoth*, or *Tabernacula*, called by the Greeks Συκκού; which lay directly in the rout. The Greeks should rather have interpreted *Succoth* by Συκκοῦ, which more immediately expresses the meaning, and is probably derived from it. All these circumstances correspond marvellously to the establishment of what I have been endeavouring to prove.

Here then was the land to which the children of *Israel* succeeded, after it had been abandoned by its former inhabitants: but at what interval is uncertain. It seems pretty plain, from the tenor of the Scripture, that they came into a vacant, unoccupied district. And, as it was the best of the land, there is no accounting for its being unoccupied, but by the secession of the *Cuseans*, whose property it had lately been. *Joseph*, when he instructs his brethren what answer they were to give to *Pharaoh*, when he should inquire about their occupation, lays this injunction upon them; 5 “Ye shall say, thy “servants trade hath been about cattle, from our youth even “until now, both we and also our fathers: that ye may dwell “in the land of *Goshen*; for every shepherd is an abomination “unto the *Egyptians*.” From whence *Le Clerc* very justly collects, that this land must have been in possession of shepherds or herdsmen before. *Qui enim colligere potuisset Josephus fratribus, arte edita, eum tractum incolendum concessum iri, nisi &c.* The inference he makes is good, that there must have been shepherds in those parts before; otherwise *Joseph* could not have foreseen that, upon telling their occupation, this land would necessarily be given to his brethren. But, that the shepherds were *Egyptians*, as he affirms, is unwarrantable to suppose: and, as to the national custom that he alludes to, it is all matter of groundless surmise. Authority for it he has none: nor can any reason possibly be given to suppose that the *Egyptians*

5 Gen. 46. v. 34.

Egyptians deserted the best of their <sup>6</sup> land. They were undoubtedly the Arabian shepherds, who were before in possession of it; and were called *Cushan* or *Cuseans*, from *Chus* the founder of their race. They gave name to this part of the country, which was called from them *Cushan* and *Gushan*; by Ptolemy *Phaccusa*, Φακκυσα; which is supposed to have been the name both of the city and province. They deserted it at last, being expelled by the natives: and the land lay for some time desolate: which accounts for the words of *Joseph*, which cannot otherwise be explained. It likewise affords a satisfactory reason for the *Israelites* finding such easy access into the country; so as not only to dwell in it, but to have the land of *Goshen* given them for a possession, even the best of the land of Egypt. <sup>7</sup> “And *Israel* dwelt in the land of *Egypt* in the country of *Goshen*; and they had possessions therein.”

It is supported strongly by the evidence of *Manetho*; who tells us, that the second *Shepherds* succeeded to the places which had been deserted by the former: and mentions particularly that the city *Abaris*, which had been built by the first *Shepherd* king, was given to those of their body who were employed in the <sup>8</sup> quarries. The *Lithotomiae* or quarries were close to the deserted city; which for that reason was called by the *Greeks* in after times *Lithopolis* or *Litopolis*.

*Josephus*, out of a desire to aggrandize his own nation, supposes that the *Shepherds* who bore rule in *Egypt* were his ancestors; and that hence arose the hatred that the Egyptians bore them: <sup>9</sup> ὅτι κατα την χωραν αυτων εδυνατευσαν ημαν οι προγονοι. For this reason he makes no difference between the

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<sup>6</sup> The words of *Le Clerc* are these: *antea etiam eam regionem Pastori bus Aegyptiis attributam, qui se juncti ab aliis vivebant. Qui enim colligere potuisset Josephus, fratribus, arte edita, eum tractum concessum iri, nisi ex more gentis?*

<sup>7</sup> Gen. 47. v. 27.

<sup>8</sup> *Joseph.* contra Apion. Lib. 1. §. 26.

<sup>9</sup> *Joseph.* contra Apion. Lib. 1. §. 25.

twofold race of shepherds, which *Manetho*, even as he quotes him, sufficiently distinguishes. The first were the *Cuseans* and their *Pastor* kings, who held the country in bondage : the others were the *Israelitish* shepherds ; who succeeded to the first, and were themselves in a state of <sup>1</sup> slavery.

We are informed by *Manetho*, that the *Shepherds* who came first into *Egypt* were called Ὑκσος, *Hycos*; the first syllable, in the sacred dialect, signifying a lord or prince ; and the latter, in the national common tongue, a shepherd. This is not satisfactory ; though taken, as *Josephus* assures us, from *Manetho*. There are few instances of words compounded from two different languages. Besides, the etymology was probably to be looked for in the language of the people who were called so. *Eusebius* has given us this title somewhat different, and deduces it from one language only : <sup>2</sup> Εκαλέστο δὲ το συμπαν αυτων εθνος Ὑκσοσως τυτο δε εγι, βασιλεις ποιμενες. Το γαρ ὙΚ, παθ' ιερων γλωσσων, βασιλεα συμπαινει το δε ΟΥΣΣΩΣ, ποιμην εγι. “ This whole nation had the title of *Hukoussos* or *Royal Shepherds* : for the first syllable in the sacred tongue signifies “ a prince, and the two last a shepherd.” *Eusebius* seems to have taken some pains, to give us a more genuine <sup>3</sup> reading than

<sup>1</sup> Many are misled by a mistake of *Manetho* in making the first *Shepherds* retire towards *Syria* and build *Jerusalem* : from whence they conclude they were *Israelites*. But this is a trifling circumstance to go upon, in opposition to express evidence to the contrary. And even here, they argue upon a false principle; as if *Jerusalem* was built by the children of *Israel*. *Jebus* was a city of the *Jebusites* before *Israel* came into *Canaan* : and it was never fully in their possession, till *Joab* took the strong hold of *Sion*. The *Israelites* therefore did not build it : nor did the *Shepherds*, I imagine, who were before them ; though there is no proof of this, and it is unjust to make any inference either way.

<sup>2</sup> Præp. Evang. Lib. 10. Cap. 13. He makes the whole word to be a compound in the sacred language. From whence we may learn that the language so called by the *Egyptians*, was the *Cusean* or antient *Arabian*; the same as the *Chaldee*.

<sup>3</sup> He probably had corrected this passage from *Apion*, who, as well as *Manetho*, wrote the history of *Egypt*.

than that which is found in *Josephus*: and, from the light that he affords us, we may possibly arrive at the true meaning of the word, though contrary to his determination. The *Grecians* were very unfortunate in their etymologies; and bad copiers of every thing from the orientals: so much so, that there is scarce an instance of their representing things truly.<sup>4</sup> *Manetbo* his self was an *Egyptian* grecised: and the mistake may be originally in him; as he was as little acquainted with the sacred language of his country as a foreigner; the knowledge of it being in his time lost. The *Cushans* were certainly shepherds, and were generally termed so by the *Egyptians*. But this must not be esteemed their gentile name: for they were denominated from their country, and distinguished by the name of their fathers. That name was *Cush* and *Cushan*; which the *Greeks* expressed by Χοῦς and Χουσ. This *Eusebius* has preserved; but has not transmitted the name entirely pure and unembarrassed. *Uc* or *Ouc* certainly signifies lord or prince, something great and noble. It is a *Babylonish* word; and was adopted by the *Egyptians*, and occurs often in the name of their kings. The original which *Josephus* copied was Υκεούς; or, with the *Greek* termination, Υκεούσος; that is, the great *Cush*, or lord *Cushan*. It is true, Υκεούσος, or, as it had better be written, Υκευόσ, relates to a people who were shepherds: but that profession is not necessarily nor originally included in the name. *Josephus* having said that Σως signified a shepherd, induced *Eusebius* to retain it, and to write the word Υκεούσως; a mistake that is easily remedied.

The *Egyptians* had several terms of honour, which they pre-

<sup>4</sup> How should they possibly be happy in their etymologies of foreign words, who go so wide of the mark even in their native language, when they undertake to define any thing? *Plato* in his *Cratylus* fays that ἀρ-*σπερτος* is quasi *ανθρωπος ει οντωτι*, *contemplans que viderit*: *ανδρα*, *τιμη την ανη πονη* γυν, *quasi γυν, fetus*: *ουρανος*, *τιμη το ανω οπαν*. *Στερ και Στερ,* *τιμη το θεον*, *οπιζεται τρεχων*. This was one of the brightest geniuses that ever Greece law. See *Euseb. Præp. Evang. Lib. 11. Cap. 6.*

prefixed to the names of great personages: such as *Petab*, *Caen* or *Coben*, and the title that we are speaking of, *Uc*, *Ouc*, or *Ouac*; for so it is often written. The first is to be found in *Petipbra*, *Potipherab*, *Petisomius*, *Petoferis*, *Petarhemis*, *Petu-bastes* the *Tanite*, and <sup>5</sup> *Petesuccus* builder of the labyrinth. *Petis*, called *Peteos* in *Homer*, the father of *Menechbeus* the *Athenian*, is of the same original: <sup>6</sup> τὸν γαρ Πέτην τὸν πατέρα Μενεοθεος τῷ σφαγευταντος εἰς Τροιαν, Φανερως Αἰγυπτιον ὑπαρχάντα κ. τ. λ. *Caben* likewise, or *Coben*, signifies a prince or ruler; and also a priest. For both the antient *Cuseans* and the *Egyptians* are said to have chosen their kings from among the priests. It sometimes signifies a great officer: for *Ira* the *Jairite* is stiled <sup>7</sup> *Caben*. We read in *Artapanus*, as quoted by <sup>8</sup> *Eusebius*, that the *Caen* of *Heliopolis* had a daughter that married one *Canebro*: in which the history of *Joseph* is obscurely alluded to; who married *Asenath* the daughter of *Potifera* or *Petifra*, called by <sup>9</sup> *Eutychius* the *Caen* of *Heliopolis*. *Canebro* is כָּנָעַן עָבֵד, the *Hebrew* prince or ruler; <sup>1</sup> *Caen*, *Coben*, *Con*, having in many languages that signification. *Sabacon* the *Ethiopian* means *Sabæ Rex*, “the *Arabian* king of *Saba*”; and is not properly the name of the person <sup>2</sup> mentioned. *Canoubis*, or,

<sup>5</sup> See *Plin. Nat. Hist. Lib. 36. Cap. 13.*

<sup>6</sup> *Diodorus Sic. Lib. 1. pag. 17.* Εν τοις χρονοις δε τῷ Μωϋσῃ εβασιλεύσαντι Αστυριαν Εργάζεις Αἰγυπτίου δε εβασιλεύεις Πετισομίος, οὐ καὶ Φαραω. *Cedren. Compend. Historiar. pag. 46.* Edit. Paris. 1647. See also pag. 41. *Cbaeremo*, as we learn from *Josephus*, says that the *Egyptians* called *Moses* *Tisiben*, and *Joseph* *Petesepb*. Αἰγυπτία δε αυτοῖς ονοματα είναι, τῷ μετα Μωϋσῷ Τισίβει, τῷ δὲ Ιωσήπῳ, Πετεσεψ. *Contra Apion. Lib. 1. §. 32.* *Pete-spb* is *Petab Osepb* or *Joseph*.

<sup>7</sup> *2 Samuel. 20. v. 26.* The same title is given to *Zabud* the son of *Nathan*. *1 Kings. 4. v. 5.*

<sup>8</sup> *Hist. Synagog. pag. 230.* Edit. Scalig. Amstel. Janson. 1658.

<sup>9</sup> *Annales. Edit. Pocock. Tom. 1. pag. 87.* *Gen. 41. v. 45.* נֶכֶם, the *Caben* of *On*.

<sup>1</sup> *Cbaan augustum nomen est regum Tartariae appellativum.* *Kempfer. Amoenitat. Exotic. pag. 136.*

<sup>2</sup> In like manner *Concbares*, *Tarracon*, *Sarracon*, &c.

or, as it should be expressed, *Can-Oupb*, is “the lord *Oupb*;” of which I may say more hereafter. *Chiniladanus*, the name of a king of *Babylon*, is *Caen al Adon* or *Adonai*. *Thonos Con-coleros*, whom *Africanus* specifies by his twofold titles, Θανος Κογκολερος, ο και Ἐλληνις: Σαρδαναπαλος is (like *Sabæ Con*) *Thonos Con Ouc Al Orus*: which last has been by inexperienced writers contracted to *Coleros*. *Thamas Couli*, the late conqueror of *Perſia*, was distinguished by the same title, and called *Couli Chan*: which is still in use in great part of *India* and *Tartary*. The German *koning* is similar to it; and we seem to retain it in our word *king*, but more apparently in the feminine. *Maundevile*<sup>3</sup> calls the emperor of *China* the *Chane of Cathay*. He speaks of the *sege* or residence of the great *Chane*: and says, “the lordes here han folk of certayn “nombre, als they may suffice: but the grete *Chane* hathe every “day folke at his costages and expences, als withouten nombre.” *Chingis Chan*, the celebrated *Tartar* emperor, called *Changis Chan* by *Hatbo*, is interpreted *the king of kings*: for such is the purport of *Changis Chan*; answering very nearly to words of the same signification in <sup>4</sup>*English*.

The other term of honour mentioned by *Josephus* and *Eusebius*, which is most to the present purpose, is found prefixed to many names both of *Babylonish* and *Egyptian* original. *Cbus*, the great founder of the *Cusean* race, is called *Ouccbus*, *Ouachbus*, *Euecbus*; from whence came the *Iacbus* and *Bacbus* of the *Greeks* and *Romans*. It is sometimes written *Ocbus*, and compounded *Belocbus*, a name assumed by several eastern princes.

<sup>3</sup> Travels. pag. 257, 264.

<sup>4</sup> The plural inflexion is now lost in most *English* words: but three hundred years ago we should have written and pronounced *king-es* *king*, what is here expressed *Chingis* and *Changis Chan*; that is, Βασιλευς Βασιλεων. The inscription of this prince’s seal is mentioned by *Jobannes de Plano Carpini*; and, according to his translation, is this: *Dominus in celis, et Cuynch Chan super terram. Joban. de Plano Carpini. Cap. 8.* He was in *Tartary* anno 1246, being sent thither by *Pope Innocent IV*. See also the Travels of *William de Rubruquis*, anno 1253. Ch. 27.

princes. *Achoris*, *Acchorus*, and *Uchoreus* the name of the person who built *Mempbis*, is of the like composition; and is properly *Ouc Aur*, the great *Orus*, the prince of light, and the deity of fire. There were several kings in *Egypt* of the name of *Cberes*: some are stiled *Acheres* or *Acberres*; which is “the mighty *Cberes*”; others are stiled *Conchares* and *Acben-cheres*; that is *Ouc Caben Cberes*, “the great lord and ruler *Cberes*.” Of this many instances may be found in the *Alexandrine Chronicle*, as well as in *Eusebius*. *Acheres* and *Achencheres* is, according to the Greek acceptation, “the great lord *Mars*”; but properly it is *arez*, a lion; from whence the *αρης* of the Greeks was derived. <sup>5</sup> Αλκης μεν και φωμης συμβολον αυτοις ο λεων. It was a title first conferred on the third king of *Af-syria*, of whom I shall treat hereafter. The *Egyptians*, who called *Ham*, *Cham*, pronounced *Arez*, *charez* and *cherez*; hence *Accbencheres*, or *Ouc-caben-charez*. So *Hala*, *Habor*, *Haran* were at times pronounced *Chala*, *Chabor*, *Charan*. These titles were retained by the *Egyptians* even in later times. *Eudoxus*, who resided at *Heliopolis*, is said by <sup>6</sup> *Laertius* to have studied under *Iconupby*, a priest of the country. *Ikonupby* was not, I apprehend, the name of the person, but of the deity that he was priest to; whose name and title, properly expressed, was <sup>7</sup> *Ouc Caben Oupb*, “the mighty prince *Oupb*;” or, as the Greeks would have called him, *Ca-nouphis*. *Plutarch* mentions this person expressly by this name, and stiles him *Chonupbis*, <sup>8</sup> Χονυφις προφητης. And in

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<sup>5</sup> *Clem. Alex. Stromat. Lib. 5. pag. 671:* Edit. Potter.

<sup>6</sup> *Lib. 8.*

<sup>7</sup> *Ouc* and *Ouac*, signifying something great and splendid, was not only admitted as a title, but by some supposed to have been a real name. Hence *Marbodæus*, in his poem upon stones and gems, mentions a king of *Arabia* so called: *Evax, Rex Arabum, fertur scripsisse Neroni.*

The *Arabian* name *Evax* is the same as *Ouac* differently pronounced. *Marbodæi poeta veteris de lapidibus et gemmis carmen. Colon. 1539.*

<sup>8</sup> The priest that was applied to about the interpretation of the characters found on a tablet in *Alcmena's* tomb was called *Chonupbis*. This was

another place, he tells us that he was of *Memphis*: <sup>9</sup> Εὐδόξου μεν εν Χανφεως Φατι: Μεμφίτη διακέποι; and at the same time mentions that *Pythagoras* studied under *Oenupbis* of *Heliopolis*. Neither *Cbonupbis* nor *Oenupbis* are properly the names of men; but of the god *Anubis*, to whom the priest was sacred, as well as the college at *Heliopolis*, where *Eudoxus* and *Pythagoras* <sup>1</sup> studied. There is a passage to this purpose in the same writer; <sup>2</sup> where he is endeavouring to shew that *Bacchus* and *Osiris* were the same deity. One reason, and that a plausible one, is that the same plant is sacred to both; the ivy of *Bacchus* being called in the *Egyptian* language *chenofiris*: which he interprets *the plant of Osiris*. But he makes a wrong reference of the terms of which the word consists; and does not give the right interpretation. The true reading is *Cban Osiris*; and, in the original, *Caben* or *Caben Sebor*, the lord *Sebor* or *Osiris*. It is a name given to a <sup>3</sup> vegetable; as among us plants and flowers have names given them from great personages: but it does not originally signify a vegetable; being the title of the god it was consecrated to.

I have before mentioned the triumphal exclamation of the *Arabians* to the two deities which they worshipped, Αλλα, Αλλα,

was about the time of *Agephilus*. *Plutarch de Genio Socratis*. Vide *Opera*. Vol. 2. pag. 578. Edit. *Xylander*.

<sup>9</sup> De Ifid. et Osir.

<sup>1</sup> *Cbonupbis* and *Oenupbis* are the same names differently written; answering to the *Anubis* of the *Romans*, and the *Canoubis* of the *Greeks*. Ἰσορεῖται δε Πυθαγορᾶς μεν Σωγχρόι τῷ Αἰγυπτῳ αρχιπροφύτῳ μαθήτευσαί· Πλάτων δε Σεχνυφίδι τῷ Ἡλιοτολιτῷ· Ευδόξος δε ὁ Κνιδίος Χανφίδι τῷ καὶ αυτῷ Αἰγυπτῳ. *Clem. Alexand.* *Strom. Lib. 1.* pag. 356. Edit. *Potter*.

<sup>2</sup> Ετος δε του κιττου, ον 'Ελληνες τε καθιερουσι τη Διονυση, και ταρ' Αιγυπτιοι λεγεται χενοστηρις ονομαζεσθαι, σημαινοτος τη ονοματεος, οις Φατι, Φυτον Οσιριδος. *Plut. de Ifid. et Osirid.*

<sup>3</sup> The *Egyptians* gave the names of their gods to sundry plants and animals; and took them likewise themselves. This last circumstance is mentioned in *Lucian's dialogue Pro Imaginibus*. Εω γαρ της Αιγυπτιας, διπερ και δειπδαιμονεσ ατοι ειοι παντων, ομως τοις θεοις ονομασιν εις χορον επιχρωμενης συχεδον γουν τα πλειστα αυτοις εξ ιρανου εγιν. Hence they had the names of *Horapollo*, *Serapion*, *Hermaphion*, *Cbonupbis*, *Manetbo*, &c.

Αλλα, Ουας Κεβαρ Αλλα. It is found in *Constantine Porphyrogenitus*; but the passage is imperfect as he quotes it; and the right division of the two principal words as Ουας Ουερ: for, as Βιργιλιος is put for *Virgilius*, Σενηρος for *Severus*, so is the word Ουερ for Ουας, being the same as Ύλη, fire or light. There is good reason to think that *Jehovab*, the name of the God of *Israel*, underwent a like change, and was converted to Ιωβα, *Juba*, by the natives of *Africa*, especially the *Mauritanians*. They conferred it as a title of supreme honour upon their kings, whom they are said to have deified. <sup>4</sup>*Juba, Mauris volentibus, Deus est.* <sup>5</sup>*Mauri manifeste Reges colunt; nec ulla velamento hoc nomen prætexunt.* The true reading then of the above passage is undoubtedly this; *Il Alla, Alla, Ouac Oubar Alla;* that is, “god the sun is god, and the great lord “*Ouar*” (the same as *Orus* and *Ouranus*) “is god.” The *Grecians* were persuaded that one of these was the planet *Venus* or the Moon: and <sup>6</sup>*Heliadorus* has translated this passage, and applied the latter part accordingly, making it a feminine deity; Ω Δεσποτα Ἡλιε, και Σεληνη Δεσποινα. They are the words with which *Hydaspes*, a king of the western *Ethiopians*, approaching the altar at *Meroe* to sacrifice, invokes the two deities of his country; and which would have been rendered more properly, Ω Δεσποτα Ἡλιε, και συ γ' Ουρανε Δεσποτα. *Il Alla Alla, Ouc Oubar Alla.*

That I am not mistaken, will appear from a similar passage in *Hesychius*; though it is somewhat depraved. Ύλη, *Aur*, signifying light, was thought to be applicable to many of the celestial bodies, as I have shewn: on which account the *Greeks* interpreted the word differently. Among others, *He-*

*sychius*

<sup>4</sup> *Minuc. Felicis Octavius.* pag. 25. Edit. Ouzel.

<sup>5</sup> *Cyprian. de vanit. Gentium.* See also *Lactant. Apologet.* Cap. 24. Edit. Cerdan. *Selden de Diis Syris. Syntagma.* 2. Cap. 1. and *Ouzelii Animadvers. ad Minuc. Fel.* pag. 134.

<sup>6</sup> *Ethiopic. Lib. 10.*

*Hesychius* informs us that the planet *Jupiter* was called by the *Chaldeans* Μολοβοβαρ. Μολοβοβαρ, Διος αστρο παρα Χαλδαιοις: which *Vossius* <sup>7</sup> alters to Μολοχ Βασαλ. In the first word, or part of the word, he is certainly right: but in respect to the second, he is guilty of a bold and, at the same time, an unnecessary alteration. The text is right as it stands: and, if there be any thing seemingly uncommon, it arises from the different manner of describing the same word, γίνε; a circumstance that must happen, when there is a variety of transcribers from one tongue to another. Οβαρ, like Ουβαρ, Αβαρις, Ακαρις, &c. relates to light, and is of the same radix: on which account it is made a representation of *Venus*, *Jupiter*, and other planets. The original reading in *Hesychius* was Μολοχ (the same as Μελεχ) <sup>8</sup> Οβαρ. Διος αστρο παρα Χαλδαιοις: that

<sup>7</sup> De Orig. et Progr. Idololatriæ. Lib. 2. Cap. 33:

<sup>8</sup> In respect to the antient invocation of the *Arabians*, it may be worth while to attend to the different accounts of it. *Eutymius Zygabenus* says, that they worshipped the morning star, which they called *Cabar* or great: ειδωλολατρουν, προσκυνουντες τῳ ἐνσφορῳ αστρῳ, καὶ τῇ Αφροδιτῃ, οὐ δη καὶ Χαβαρ τῇ ἱαυτῷ επονομαζουσι γλωττῃ. δηλοις δε οἱ λεξις αυτη την μεγαλην. pag. 1. Edit. *Sylburg.* 1593. We learn from the author of the *Saracenica* that *Allab Allab* signifies God, that *Oua* is greater and *Coubar* great; that is, the Moon and *Venus*: Αλλα, Αλλα, ουα κιβαρ Αλλα. Καὶ το μεν Αλλα, Αλλα, ἐρηνηνεται ο Θεος, ο Θεος· το δε ουα, μειζων το δε Κιβαρ, μεγαλη, ητοι Σεληνη και Αφροδιτη. pag. 70. In the *Catechesis Saracenica*, sive *Saracenismi Anathematizatio*, it is described in this manner. Αναθεματιζω της τῳ πρωινῳ προσκυνουτας αστρῳ, ηγουν τῳ ἐνσφορῳ και τῃ Αφροδιτῃ, ον κατα την Αραβων γλωτταν Χαβαρ επομαζεται, τητ' εετι, μεγαλην. pag. 85. "I hold accursed all those who pay any adoration to the star of the dawn or morning, and to the goddes *Venus*, whom in the *Arabian* tongue they call *Cabar*, that is, great." So likewise says *Cedrenus*. *Constantinus Porphyrogennetus* supposes in like manner that the planet *Venus* was worshipped under the same name of *Coubar*; but makes *oua* a connecting particle only. Προσευχονται δε και εις το της Αφροδιτης αστρον, ο καλυτι Κιβαρ. —το δε ουα αντι τη και συνδεσμος τιθεσται. *De Administ. Imp.* Cap. 14. There being such a word as *Cabar*, which signified great, these writers were led to imagine that it was necessarily the true reading here. But they did not consider the redundancy that ensued from two words of the same signification being joined together in so small a period. *Constantine Porpb.* tried to rid himself of

that is, “the lord or prince of light is a name given by the “Chaldeans to the planet Jupiter.” There is little difficulty in the passage; yet it has been the cause of much perplexity.<sup>9</sup>

It is apparent, from what has been said, that what is termed *Ouc Oubar* by one author, is expressed *Melech*, “the lord or “prince” by another: whence we may arrive at the true meaning of this title of honour, though it be sometimes differently written. The term then Τκουστως, which should have been Τκχουστως or Ουκχουστως, the same in analogy as *Ucbarus*, signifies the lord *Cusean*: and it might easily have been mistaken for a shepherd. For, as the *Egyptians* hated the memory of the sons of *Chus*, who were of that profession; it was natural for them to call every shepherd a *Cusean*: so that a *Cusean* and a shepherd might have been taken for synonymous terms: but the true meaning is as I have represented it.

I hope I have given a satisfactory account of the *Arabian Shepherds*, who came from *Babylonia* and settled in *Egypt*; where they introduced the worship of their god *Alorus*, and whose kings were the original priests of *Vulcan*. It has always been esteemed a dark and abstruse subject: yet many evidences of this affair may be farther obtained upon a diligent enquiry, as they lie here and there scattered in the vast field of history; where the *Cuseans* are alluded to under the names of *Affyrians*, *Ethiopians*, *Chaldeans*. By this means the place they originally came from is sufficiently pointed out; though

this inconvenience, by making the first a copulative: but that was contradicting the interpretation given by every person who had treated of the subject; and at the same time did not make sense of it. In short, Ουξ or Ουαξ Ουβαρ is the same in acceptation as the Μελεχ Οβαρ of *Hesychius*: and the true reading and interpretation may be from thence confirmed. Ουξ Ουβαρ, “the great *Ouranus* or *Alorus*.”

<sup>9</sup> See *Selden de Diis Syris*; *Syntagm.* 1. Cap. 16. and the readings quoted by the learned *Job. Albertus* upon this word, in his edition of *Hesychius*.

though the accounts are sometimes intermixed with circumstances foreign to their story. *Eustathius* has this remarkable passage about antient *Egypt*. <sup>1</sup> Εκληθη δε ποτε, κατα την ισοριαν, η τοιαυτη χωρα και Αερια, και Ποταμια, και Αιθιοπια, δια τες εκει Αιθιοπιας περι αν πολλοι των παλαιων ισοριστι. The true meaning and interpretation of this may be explained in the following manner. "This antient kingdom was called of old *Aeria* :" which name it received, not, as the *Scholiast* on <sup>2</sup>*Apollonius* surmises, παρα το μελαιναν ειναι την γην ; which is a vulgar error: but from the city *Auris* and the *Auritæ*, who gave it the name *Auria*, changed by the Greeks to *Aeria*. It was called "the river country," because it was all acquired soil, and the gift of the river; <sup>3</sup> επικτητος τε γη, και δωρον τη ποταμου. Lastly, "it was called *Ethiopia*" from the *Cuseans*, who were called *Ethiopians*: the history of which people was, according to *Eustathius*, very antient. That the land of *Egypt* was not called *Aeria* from it's colour is, I think, plain from the very passage that the *Scholiast* alludes to :

<sup>4</sup> Και ποταμος Τριτων καλλιρροος, ουπο πασα  
Αρδεται Ηεριη:

where the last word is a proper name, and cannot be interpreted μελαινη; as it would not be sense or grammar. It was, we find, an antient and almost original name; and mentioned as coeval with that of *Ethiopia* or *Cush*: and an early name of *Egypt* must be almost prior to *Greece* and it's language; at least, it could not be borrowed from it. It was one of the names, περι αν πολλων παλαιων ισοριστι, "mentioned in the antient histories of "the country :" it's meaning must not be looked for in *Greece*. The *Greek* writers thought *Aur* to be the same as αηρ; and thence formed *aeria*, through ignorance of the true meaning of the word. The same mistake prevailed among the

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<sup>1</sup> Schol. in Dionys. Perieg. ad v. 232.

<sup>2</sup> Ad Lib. 1. v. 580.

<sup>3</sup> Herodot. Lib. 2. Cap. 5.

<sup>4</sup> Apollon. Rhod. Argonautic. Lib. 4. v. 269.

*Romans.* Hence arose the error of <sup>5</sup> Julius Firmicus; who, in speaking of the antient Chaldeans and some of the Africans, says that, “of all the elements, they paid the greatest deference “to the air:” *Affyrii et pars Afrorum aërem ducatum babere ele-  
mentorum volunt:* wherein he was misled by the sound. It was not the air (*Aer* or *Aηρ*) but *Αὔρα*, *Aur*, fire, quite a different element, that was the principal object of their worship. The people whom *Eustathius* alludes to under the name of *Ethiopians*, *Tacitus* mentions as *Affyrians*. <sup>6</sup> *Sunt qui tradant Affyrios convenas, indigum agrorum populum, parte Aegypti potitos, ac mox proprias urbes Hebreasque terras et propria Syriæ coluisse.* *Eusebius* calls them, as *Eustathius* has done, *Ethiopians* (a name I have shewn the *Cuseans* to be often denominated by;) and says they came from the *Indus*, and took up their habitation in *Egypt*: <sup>7</sup> Αἰθιόπες αὐτοὶ <sup>8</sup> ἱδύς ποταμός εναστάντες ωρος τῇ Αἰγυπτῷ οκησαν. There is a passage of the same author as translated by St. Jerome which is very short, yet contains an epitome of all I have been saying. <sup>9</sup> *Sub Acberre in Aegypto regnavit Telegonus, Oris Pastoris filius, septimus ab Inacho.* *Telegonus* is here put as a proper name of the prince who reigned. But it is not so: it is a Greek compound; and means only an alien, one born in another country, and that came from a great distance. This being settled, the purport of the history is to this effect. “When *Acberres* was king in *Egypt*, there like-“wise reigned there a foreign prince, who was descended “from *Orus*, and was of the shepherd race:” which *Orus* or *Alorus* was, we know, originally of *Babylonia*. So that the whole of this short account relates to the *Cuseans*. But it is said at the close that this foreigner was in descent the seventh from *Inacobus*. This seems to be an interesting part of the story,

<sup>5</sup> De Error Prof. Relig. pag. 5. Edit. Argent. 1562.

<sup>6</sup> Tacit. Hist. Lib. 5. Cap. 2. Marsham. Sec. XIII. pag. 335.

<sup>7</sup> Eusebii Chron. pag. 25. Edit. Scalig.

<sup>8</sup> By the *Indus* they mean the east, or a place towards the east.

<sup>9</sup> Euseb. Chron. Hieron. Interpr. pag. 14. Edit. Scalig.

story, which is here obscured. What connection can a son of *Orus* have with a king of *Argos*? What relationship could possibly subsist between them? Carry the antiquity of *Argos* as high as it will possibly bear; and make *Inacbus*, if ever there was such a man, contemporary with *Abraham*: yet the arrival of the *Shepherds* in *Egypt*, which is here alluded to, must have been prior to it: at least we may venture to affirm that it could not be seven generations later. But there is otherwise no correspondence between the terms: nor can they possibly relate to one another. The original history, of which the above is a bad copy, I imagine was this. *Sub Acherre in Aegyptum se recepit, et partem regionis occupavit Rex alienigena Pastor; ab Ora Babylonio ortus, et septimus a Noacbo.* This last word had been probably transposed to *Onacbo*; from whence the Greeks altered it still farther, and reduced it to a name they were acquainted with. If this be, as I imagine, the true reading, it makes the migration of the *Shepherds* to be about the time of *Serug* or *Nabor*. What is extraordinary, this is the very time when it is supposed by that very great chronologist archbishop <sup>2</sup>*Usher* to have happened: who refers it

<sup>2</sup> Ιωσηλος, και Ιαγος, Κλημης ὁ ἵερος γραμματευς, Τατιανος τε, και Αφρικανος συνομολογουσι κατα Ιναχον γεννηθναι Μωσεα. *Synclerus*. pag. 121. Edit. Paris. 1652. 'Ο δε πρωτος Αργειων ἡγειται [Ιναχος] κατα τον πεμπτον μετα Σεμιρρην Ασσυριων βασιλεα, και εις επερον ετεσιν αυτης τε και Μωσεως. *Enseb. Praep. Evang. Lib. 10. Cap. 9.* The king who reigned after the expulsion of the first *Shepherds* was but equal in time with *Inacbus*: how could a person that preceded some centuries be the seventh from him? *Amosis* laid the city *Auris* in ruins: κατεσκαψε δε την Αθυριαν (Ανεριν) Αμωσις, κατα τον Αργειον γενομενος Ιναχον. *Apion* apud Clement. Alex. Strom. Lib. 1. pag. 320. Edit. Potter. 'Ο δε Αμωσις εγενέλο κατ' Ιναχον βασιλεα. *Ptol. Menedes*. apud Tatianum. §. 59. Edit. Oxon. 1700. See *Theophrilus ad Autolycum. Lib. 3.*

<sup>3</sup> A. M. 1920. *Ex vicind Arabia irrumpens gens eorum quos Hys-sos, id est, Reges Pastores, Aegyptii vocabant, Memphim ceperunt &c. Usserii Annales*, pag. 3. Edit. Paris. 1673. Bishop Cumberland supposes that the *Shepherds* invaded *Egypt* A. M. 1937; in the time of the same patriarchs, according to the Hebrew chronology. *Remarks on Sanchon.* pag. 170.

it to the year of the world 1920, according to the *Hebrew* computation; in the hundred and first year of the life of *Serug* the seventh from *Noab*; and in the forty second of *Terah*; eighty eight years before the birth of *Abraham*. But this is a degree of exactness that I do not pretend to arrive at. Let it suffice, that near this period I imagine this event to have happened.

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O F S O M E  
E V I D E N C E S  
S T I L L R E M A I N I N G,

W H I C H

Illustrate these early Occurrences.

THE lower part of *Egypt* being annually overflowed, must have been liable to some alteration in a long course of years. Among other changes that it has undergone, it has suffered some in respect to its streams and canals. One of the principal of these, if not the very chief arm of the *Nile*, was the *Canobic*, or great channel; which is in many places dry, except at the time of the inundation: by this means, all the interamnian country which we have been speaking of, the nome of *Cusban* and part of the *Heliopolitan* province, is joined to the firm land, and constitutes a portion of

of *Libya*. The *Nile*, that was first divided at *Cercasora* between *Babylon* and the pyramids, is not separated till you come eighteen miles lower: so that the extreme part of *Delta* is now formed by some broken land, that probably belonged to the inferior part of the antient *Heliopolitan* nome. By this means the extent of lower *Egypt* is in some degree abridged.

It may seem wonderful, if, after an interval of so many ages, and after such alterations, any traces should now remain of those early transactions that we have been speaking of. Yet I think some evidences may still be found amid the ruins of this antient kingdom. <sup>1</sup>*Marcallinus* observes that, though the *Grecians*, and particularly *Seleucus Nicator*, rebuilt many cities in *Asia*, and arbitrarily imposed names taken from their own language and country; yet the antient and original names given by the first founders of those places, and which were in the *Affyrian* tongue, were never entirely effaced. The same observation will hold good in respect to many places in *Egypt*. In a province, that seems to have been formerly part of the *Heliopolitan* nome, is a village at this day called *Cofru Coffin*, or “village of *Coffin*:” which, from it’s situation and the similitude of it’s name, I should think had a reference to the antient land of *Goshen*. The temple at *Heliopolis* was called *Betb-shemesh* or “house of the sun;” and *Asn-shems*, or *shemesh*, the fountain of the same. In this district there is a place remaining, called *Beer Shems*; which is of the same purport: it signifies “the well of the sun;” and is a lasting memoral of the antient religion of the place. I have mentioned that the *Arabian* nome was so denominated

from

<sup>1</sup> *Nicator Seleucus—abusus multitudine hominum, quam tranquillis in rebus divinis rexit, ex agrestibus habitaculis urbes construxit, multis opibus firmas et viribus: quorum ad praesens pleraque licet Grecis nominibus appellentur, que iisdem ad arbitrium imposita sunt conditoris, primogenia tamen nomina non amittunt, que eis Affyrid lingua institutores veteres indiderunt.*  
Lib. 14. Cap. 8.

from *Cusban*, which was the same as *Goshen*. The *Seventy* calls this *Gessem* and *Gesem*; *Artapanus*<sup>2</sup> Κεσσα and Καισα: and it is called by St. Jerome<sup>3</sup> *Terra Gesen*: where each writer denominates the place by the name that it went by in his own time. I make no doubt, but in the town of <sup>4</sup>*Geeza* we see the remains of the ancient *Gesen* and *Goshen*; as it has been at different times expressed. This may be proved from *Herodotus*. I have shewn that *Goshen* was the province of *Cusban*, and had a city of the same name: and that this province and city were the uppermost in lower *Egypt*, where the *Nile* divided. In this very nome *Herodotus* mentions a principal city, called by him *Cercasorum*, but by *Strabo Cercasoura*: which has undoubtedly suffered some change in its orthography and pronunciation; yet it is not so far sophisticated, but that its true etymology may be arrived at. The original name was *Caer Cusban Aur*, “the *Arabian* city *Aur*:” the last term was the true name of the place, which was the antient city of *Orus*: the other, *Carcusba*, as well as *Pbaccusa* (by which it is called by *Ptolemy*) being accidental terms, and gentile marks of distinction; the one given to distinguish its inhabitants, the other to denote its situation. *Carcusa* is therefore no more than the *Cusean* city, as *Carour* is the city of *Ur* or fire, by which it was sometimes called. *Car* or *Caer*, קַר, *Kir*, in most of the oriental languages signifies a city or fortress; as appears in *Carchemish*, *Carthaida*, *Carteia*, *Car-naim*: and, among the *Britons* of *Phenician* extraction, in

Car-

<sup>2</sup> Πρωτον μεν την Κεσσαν οικοδομησαί. *Apud Euseb. Praep. Evang.* Lib. 9. Cap. 27. Μερα δε ταῦτα παραγενεδάς τον τε πατέρα καὶ τες αδελφες κομιζούσας πολλην ὑπαρξίαν, καὶ κατοικιδπαί εν τη πόλει Καισαν. *Ibid. Lib. 9. Cap. 23.* Constantine Manasses calls it *Gosem*: Εν γῇ Γοσεμ οικίζεται, χρυσα της Αραβίας. pag. 40. Edit. Meurs.

<sup>3</sup> Vol. I. pag. 49. Edit. Benedict. Paris. 1693. In the book of *Jude* of the *Vulgate* translation Chap. I. v. 9. it is called *Jesse*.

<sup>4</sup> It is called *Gizéy* by *Vanbleb*, *Gize* by Dr. *Pocock*, *Geeza* by *Sbaa*, *Cibî* by *Egmont* and *Heyman*; and is the *Algize* of the *Nubian* geographer,

*Carlisle, Caerdiff, Caerphilly, Caernarvon, and Caer-uriab in Cornwall.* Herodotus is very particular in his description of *Cercasorum*, which he mentions as situated at the very extreme point of *Delta*; <sup>5</sup> παρα το οχυ τη Δελτα, και παρα Κερκασωρου πολιν. And in another place he describes it still more exactly, by saying that it was at the point where the *Nile* was first divided; <sup>6</sup> μεχρι Κερκασωρας πολιος, κατ' ην σχιζεται ο Νειλος, εις τη Πηλασιον γεων και εις Καναθον. This is the exact situation of *Geeza*; which stands overagainst the pyramids (that are called from thence the pyramids of <sup>7</sup>*Geeza*) at the extreme part of *Delta*, in the antient *Cusean* province, where the *Nile* was of old divided into it's two principal streams. If then there was no similitude of sound remaining, and the name had been totally changed or obliterated; yet the identity of the two places might be indisputably ascertained.

It is true, the town of *Geeza*, which I suppose to be situated at the extremity of an island, is by later writers mentioned as upon the western bank of the *Nile*; the *Canobic* branch, which once separated it from *Lybia*, being much diminished, and sometimes dried up. But <sup>8</sup>Dr. Pocock still places it in an island; and at the vertex, as it stood of old. Whether this be the exact truth, I do not know; as it does not appear like an island in the account of that curious traveller <sup>9</sup>*Norden*. But it is a point of no great consequence: for while the pyramids remain on one side, and the hill of *Arabia* on the other, whatever lay in a 'line with these may easily be known.

They

<sup>5</sup> Lib. 2. Cap. 97.

<sup>6</sup> Lib. 2. Cap. 15.

<sup>7</sup> " Chi vuol videre le Piramidi, bisogna che passi il fiume, et vada in un burgo, che già fù Citta rimpetto al Cairo vecchio, oggi nominato Geza." Viaggi di Bremond. In Roma; 1679.

<sup>8</sup> Travels. Vol. 1. Plate. 7.

<sup>9</sup> Voyage d'Egypte et de Nubie par F. Louis Norden. Fol. Vol. 1. Planche 17.

<sup>1</sup> See Pocock's large Map of *Egypt*, which is far preferable to the maps of *Norden*.

They are sure and lasting landmarks; and nearly between these was the apex of lower *Egypt*, and the city *Cercasorum*. So that, if not only the *Canobic* branch, but the *Nile* itself was to fail, yet the antient situation of the places, which I have been speaking of, might by this line of direction be made out. The great *Aëtuary*, between the *Isle of Thanet*<sup>2</sup> and the main land, is in many places reduced to a ditch: yet not only the island, but the towns upon it, together with those that they correspond to of antient date, are known and described: nor has any obscurity ensued.

I think then, we may rest satisfied that the province of *Cushan* was the land of *Goshen*; and that the chief city in that land was the *Carcusha* of the antients, the *Cæsa* of *Artapanus*, and the *Geeza* of the moderns. *Cercasorum* or *Cercasoura* was called *Car Cush Aur*, the city *Ur* of the *Arabians*; just as the sister city was called קַר אָוֶר כְּשָׁדִים *Car Aur Casdim*; the city *Ur* of the *Chaldees*. *Ptolemy* indeed calls *Phaccusa* the metropolis of the *Arabian* nome: but *Strabo*, who is in this point very particular and exact, makes *Phaccusa* only a village; and places it very properly upon the *Arabian* canal, to which it's name alludes, and on the eastern side of the *Nile*. There is therefore reason to think, that the province of which we have been speaking was termed simply *Cush* and *Cushan*, without the word *Phacat*, to which it had no relation: and the chief city was called *Cushan Aur*, as I have before shewn. I am confirmed in my opinion by the testimony of the ancient historian *Ephorus*, who mentioned this city by that name: Κασσανωρος, πολις Αιγυπτια, ης μεμνηται Εφορος. *Goltzius* has a coin of *Vespaian* with an inscription to the same purpose, ΚΑΣΣΑΝΩΡΙΤΩΝ. And *Stephanus Byzantinus*, from whom this testimony of *Ephorus* is taken, adds to the above, το εθνικον Κασσανωριτης; “the name of the people is *Cassanoritee*.”

W.H.

\* See *Battley's Antiquities Rutupinæ*.

Who can, after this, doubt whether the *Auritæ* of *Egypt* were *Cuseans*?

Some of the *Grecians*, who first visited *Egypt*, spoke of the city *Cercasorum* as the city of *Orus*. But others, instead of expressing it Ωρος or Ωρον πολιν, altered it to Ἡρωαν πολιν. The *Seventy* therefore, when they say that <sup>3</sup> *Joseph* went up to meet his father, and render what is in the original *Goshen* by Ἡρωαν πολις or *Heroum*, misinterpret the place that they are referred to; which was not *Heroopolis* on the *Red Sea*, but the city of *Orus* in *Egypt*. So that the place which is really alluded to by them, and that which I treat of, are the same; though they have changed the name, and by that means been the authors of much confusion. Just above the town of *Geeza* is a little island called *Aurea*; which certainly is not a name of *Roman* original, though at first sight there may be some appearance of it. It is bounded by a canal called *Calig Al Cusbarab*; which is undoubtedly a name of antient date, and witnesses the true etymology of the other. The *Romans*, finding the place called *Aur* and *Aurab*, imitated the *Greeks* in adapting it to their own language; and called this island and the adjacent country *Aurea*. The later *Arabians*, who succeeded in these parts, have been misled by this; and given the island the name of <sup>4</sup>*Guzarat* or *Gieziret Edabab*, “the golden island.” But the situation of this place, and the name of the canal, *Al Cusbarab*<sup>5</sup> (both near the point where stood the ancient *Aur*) manifestly prove that they have been esteemed appendages to that antient city, and have received their names from it. Indeed, the whole country where the *Cuseans* principally resided was called *Aurab*, by the *Greeks* changed to *Aeria*: of which there are many tokens.

<sup>3</sup> *Gen. 46. v. 29.*

<sup>4</sup> *Norden's Travels. Vol. 2*

<sup>5</sup> *Pocock's large map of Egypt.*

tokens. The pyramids near *Faiume* are called the pyramids of *Havara*; which is the same word, though a little diversified. Such variations must happen in a long course of years. The modern Greeks, who pronounce *αυτος*, *αφτος*, and *αυρυμ*, *аварум*, would call *Aurab*, *Avara* at this day. These are wonderful memorials of former times; and certainly relate to the histories which I have been treating of; to occurrences, that happened in the most early ages: such as no length of time has been able to cancel.

There are many places to be met with, which terminate in *Ur* and *Our*; all manifestly denominated from the same element that the *Carour* of the *Cuseans* was derived from; as may be proved from their history and situation: whence it is plain that I am not wrong in the etymology of that place. The city that was the boundary of *Pbrygia* and *Caria* had a name of the like purport; which was given to it on account of its situation. For it was built in a most inflammable and sulphureous soil, and in the neighbourhood of hot fountains; so that every object betokened fire. It was called *Carour* and *Caroura*; and the country all around termed Κακαιμενη or burnt. <sup>7</sup> Καρουρα δε ὅριον εῖτι τῆς Φρυγίας καὶ τῆς Καριας· καμη δὲ εἰς αὐτη πανδοχεια εχστα, καὶ ζεσων ὑδατων εκβολας.—Σχεδον δὲ τοι ευτεισος εῖτι καὶ πασα ἡ περι τον Μαιανδρον χωρα, καὶ ὑπονομος πυρι τε καὶ ὑδατι μεχρι της μεσογαιας.—Και δη και τα περι τον Τυφωνα παθη ενταυθα μεθευσοι, και της Αριμας, και την Κατακεκαιμενην ταυτην ειναι φασι. There was likewise a temple of the same name in the vicinity of the above mentioned city; and denominated from the same circumstances. <sup>8</sup> Μεταξυ δε της Λαοδικειας και των Καρουρων ιερον εῖτι Μηνος, Καρου (Καρουρ) καλυμενον, τιμωμενον αξιολογως. It was called the temple of *Menes*; and was probably built by some of *Egyptian* race, that settled here: who came either from *Col-*

*cbis*

<sup>6</sup> *Vansleb's State of Egypt.*

<sup>7</sup> *Strabo. Vol. 2. pag. 867. 869.*

<sup>8</sup> *Strabo. Ibid.*

## 180 OBSERVATIONS UPON THE

*Cibis* or *Cappadocia*, where were the two most antient colonies from that country. The temple was called *Carœur*: and it was probably erected in honour of the first king of *Egypt*, who was called by that name, and in memory of the city that we have been treating of. There was another city of lower *Egypt* towards the sea, that was likewise called *Carœur*; and is mentioned in the *Notitia Ecclesiastica*: by some it was termed *Achoris*.

Such are the evidences of the *Cuscaus* having resided in *Egypt*; who left behind them traces, that are not to this day erased. In the antient histories and monuments they occur very frequently; so that *Scaliger* might well say, *¶ Multa Arabica in veteribus monumentis Aegyptiacis observavimus; quæ nobis ignota querant studijs.*

<sup>¶</sup> Animadv. in *Euseb. Chron.*

SOME

SOME  
OBJECTIONS ANSWERED;  
AND OTHER  
PROOFS PRODUCED:

Wherein is farther shewn,

That the ARABIAN SHEPHERDS were distinct from the  
ISRAELITES, and prior to them.

**N**O history has been esteemed more difficult to settle than that of the *Arabian Pastors*: which difficulty has arisen from not considering that they were a twofold race, and essentially different in almost every circumstance. When the *Arabians* came into *Egypt*, they are said to have been 240000 in number: the *Israelites* were but seventy persons. The former took possession by force: the latter were invited; and had all they possessed granted to them. The one held the people in slavery: the others were themselves enslaved. The *Arabians* were driven out of the land: the *Israelites* were not suffered to depart. Notwithstanding this, *Josephus* among the antients, and <sup>1</sup>*Witius, Perizonius* and others among the moderns,

<sup>1</sup> *Hermannii Witii Aegyptiaca*. Lib. 3. Cap. 3. He imagines that the first Shepherds were *Abraham* and his retinue; and the sons of *Israel* the second.

moderns, think that this history relates to the *Israelites* only. *Manetho*, who is the first that speaks of these *Shepherds*, and from whom *Africanus*, *Eusebius*, and *Synkelus* have chiefly borrowed what they produce, plainly distinguishes between them. *Josephus*, and those of his opinion, have no other way to set this evidence aside, but by supposing that *Manetho* had an utter aversion to the *Jews*, and would not mention any thing in their favour: a supposition so ill grounded, that it is wonderful how persons of any reflection could advance it. For what is it that *Manetho* can be supposed to have suppressed out of prejudice? If we were to allow that the *Israelites* were the *Shepherds* who got the sovereignty in *Egypt*; what would be their history? They were in the land of *Canaan* during a famine, and in very great distress: but were invited into *Egypt*, where their wants were supplied: and they were permitted to settle in the very best of the country, and had part of it assigned them for a possession. As they increased in number, they forgot their obligations: and, rising in arms against their benefactors, subdued them by force; and for a great while ruled tyrannically over them; burning their temples and cities, and overturning their altars; till, by a reverse of fortune, they were defeated in their turn, and at last driven out of the country. What is there in all this detail, that *Manetho* could suppress out of ill will to the *Jews*? There is not a circumstance, but an enemy would enlarge upon and aggravate. All this scandal *Josephus* would gladly entail upon the memory of his forefathers; merely for this empty gratification, that it might be said, that they once bore rule in *Egypt*; *τοι κατα την χώραν αυτων εδύνασενται ομονοι.* If this history had really related to the *Israelites*, I do not see what could have hindered *Manetho* from prefixing their name to it: I am sure he could not omit it out of prejudice. The *Royal Shepherds* were certainly a distinct people from the *Is-*  
*rael-*

\* *Contra Apion.* Lib. 1. §. 25.

raelites; and likewise prior in time. This I have already shewn: and it will farther appear from the disgust the *Egyptians* had entertained for people of that profession, when the *Israelites* went first into that country. "Every shepherd was an abomination to the *Egyptians*." It was not a bare dislike, but an abhorrence; which must have arisen in great measure from the cruel treatment the *Egyptians* had experienced. Some indeed, among whom is *Theodoret*, imagine that their antipathy was owing to the different customs of the two nations: the *Shepherds* occupation being to rear and tend sheep, which they sacrificed and fed on; while the *Egyptians* abstained from this food, and held it in abhorrence. But this custom of abstinence, if ever it existed, was never universal. The people of *Thebes* three hundred and fifty miles above *Delta* held it criminal to sacrifice, and perhaps, to taste the flesh of sheep: but others made no scruple to feed on it, particularly the *Mendesians*; and they on the other hand abstained from goats. <sup>3</sup>Οσοι μεν δὴ Διος Θηβαίς ιδρυται ἴρον, η νομε τα Θηβαίς εἰσι, ὅυτοι μεν νυν πάντες οἵων απεχόμενοι, αιγας θυστι. — Οσοι δὲ τα Μενδητος εκτηνται ἴρον, η νομε τα Μενδητις εἰσι, ὅυτοι δὲ αιγαν απεχόμενοι οἵς θυστι. This custom therefore was local and partial, and could never be the cause of universal abhorrence. It is contrary to the account given us by *Diodorus Siculus*; who speaks of the fertility of their meadows, and the manner of their managing them; together with the numerous flocks, of which they were possessed. He mentions that "their sheep were wonderfully fruitful; that they had young twice in a year, and were shorn as often in that season." <sup>4</sup>Οι δέ χιρ-στευεῖν εασαντες την επικεκλυσμενην χωραν, και τοις ποιμανοις ανεντες μηλοβοτον, δια το πληθος της νομης, δις τεκοντα και δις αποκαρεντα τα προβατα καρπυνται. And, in another place, describing the early ages and the customs of the first inhabitants of the coun-

<sup>3</sup> *Herod.* Lib. 2. Cap. 42.

<sup>4</sup> Lib. 1. pag. 23.

country, he says that "they fed upon some sort of cattle, " and cloathed themselves with their skins :" <sup>5</sup> οἵμαις δὲ καὶ τῶν βοοκηρατῶν ἐναὶ σαρκοφαγεῖν, καὶ ταῖς δόραις τῶν κατεσθιομένων εὐθὺς χρησθαί. What they fed upon, and what they abstained from, is pretty plain from the latter part : they fed upon oxen and sheep, whose skins are best adapted for cloathing : and they abstained from horses and camels, which are included in the term *βοοκηράτα*. It is moreover expressly contrary to the account of *Moses*: where *Pbaraob*, hearing that the sons of *Israel* were shepherds, not only permits them to bring their flocks and herds ; but <sup>6</sup> appoints them to take care of his own cattle, wherein his flocks were undoubtedly included. And, to put the matter out of all doubt, the flocks of the *Egyptians*, as well as their herds, are expressly mentioned by *Moses*; where he speaks of the exchange that the people made for corn in the height of the famine. <sup>7</sup> " And *Joseph* said, " Give your cattle; and I will give you for your cattle, if " money fail. And they brought their cattle to *Joseph*: and " *Joseph* gave them bread in exchange for horses, and for the " FLOCKS, and for the cattle of the herds and for the asses." To what purpose could they rear so many sheep, if they never fed upon them? *Grotius* supposes for their wool. But is it possible that the wool only, or the milk, would answer the trouble and expence of keeping such numerous flocks, that each year more than doubled their number? And can any account be given of what was done with the supernumeraries? For, without thinning them, the land, fruitful as it was and extensive, would not have sufficed for pasturage. The skins they could not have to make use of, till the animal died : and they then must have been of no service. Yet the *Egyptians* are supposed to have made use of their skins. Without all doubt

<sup>5</sup> Lib. i. pag. 28.

<sup>6</sup> Gen. 47. v. 6.

<sup>7</sup> Gen. 47. v. 16.

doubt they fed upon sheep, as all other nations did. It cannot be supposed, if the *Egyptians* disliked sheep and abhorred shepherds, that they would have been troubled with either of them. *Diodorus*, indeed, says that sheep were held sacred on account of their great utility: but it does not follow that the *Egyptians* never fed upon them. It is hard to pronounce what animals were not sacred among this people; and as difficult to determine what was the consequence of their being esteemed so. The words of *Diodorus* are as follow. <sup>8</sup> Τα δε προβάτα δις μὲν τικτεῖν, καὶ τοις εριοῖς τὴν σκεπὴν αἴμα καὶ τὴν εὐ-σχημοσύνην περιποιεῖν· τῷ δὲ γαλακτὶ καὶ τῷ τυρῷ τροφας παρεχεσθαι απροσήγεις αἴμα καὶ δακτυλεῖς. On these accounts they were held sacred. But this was common to animals that they fed upon.<sup>9</sup> Male cattle were sacred to *Eparbus*. <sup>1</sup> Βας τας εργενας τα Επαφε ειναι νομιζει: yet they were universally eaten: <sup>2</sup> Τας μὲν γυν καθαρος βες τας εργενας, καὶ τας μοσχας οἱ πάντες Αιγυπτιοι θυνται. And, as it was an heartening food; the soldiers were allowed two pounds a day: <sup>3</sup> τετοιδι δ' αν ταδε παρεξ των αριθμων αλλα εδιδοτο επ' ημερη ἐκαστη· οπτε σιτα σαθμοις πεντε μηναι ἐκαστω, κρεων βοεων δυο μηναι, οινη τεσσαρες αριστηρες. So that this antipathy could not proceed from any difference in diet; for no difference is discernable. Care must therefore be taken, that we do not confound what *Herodotus* says about things sacrificed by the *Egyptians*, with the things that were ordinarily eaten by them: for there were many species of food that they never offered to the gods, which they made no scruple to feed upon; otherwise they must have starved. We are told by *Alexander Sardus*<sup>4</sup> that they originally used no other offer-

<sup>8</sup> Lib. 1. pag. 54.

<sup>9</sup> Τινα μὲν γαρ των ζωων αἰταντες κοινη τιμωσι Αιγυπτιοι, καθαπερ των πιζω μεν τρια, βιν, κυνα, αιλυρον. *Strab.* Vol. 2. pag. 1166.

<sup>1</sup> *Herodot.* Lib. 2. Cap. 38.

<sup>2</sup> Ibid. Lib. 2. Cap. 41.

<sup>3</sup> Ibid. Lib. 2. Cap. 168.

<sup>4</sup> Lib. 3. Cap. 15.

offerings in their temples than frankincense and libations, attended with suitable thanks and praises: but no body can suppose that in these consisted their diet. The priests were particularly abstemious: yet, from what they were allowed, we may form some judgment of what was permitted to the people, who were under less restraint. *Claudius* the stoic, as we learn from <sup>5</sup>*Porphyry*, gave this account of their food, that it was very simple and plain, διατρά δε λιτη και αφελής; that they tasted no wine, and abstained from all fish, και τετραποδῶν, οὐκ μωνυχα η πολυσχιδη, η μη <sup>6</sup> (ει μη) κερασφορα' πτηνων δε οὐκα σαρκοφαγα. "They abstained from all fourfooted animals, that were either solid-hoofed, or that divided the foot, unless they were of the horned species:" that is, they abstained from all quadrupeds, but sheep and oxen; "and all carnivorous birds." And even among these they had some exceptions: the flesh of a cow or heifer they never could be induced to taste: <sup>7</sup> Παρα γενε Αιγυπτιοις και Φοινιξι. Θεττον αν τις ανθρωπειων κρεων γευσατο, η θηλειας βοος. *Plutarch* however does not allow the priests the latitude I have mentioned; but says that they lay under an interdict in respect to sheep: <sup>8</sup> παρατεισθαι—και των κρεων τα μηλεια. Supposing this to be as *Plutarch* represents it; we plainly learn from it, that this practice of abstinence did not reach to the common people: for he would not have mentioned a circumstance as peculiar to the priesthood, if it had prevailed universally.

We

<sup>5</sup> *De Abstin.* Lib. 4.

<sup>6</sup> In the original it is thus: "They abstained from all quadrupeds, that were either of a solid hoof, or that divided the foot, or that had not horns:" but this includes all fourfooted beasts. Here is a seeming exception made, and now allowance given: a remainder supposed, where there is nothing left. It should therefore be ει μη, "unless they were horned." By this means hogs and camels were excluded.

<sup>7</sup> *Porphyry.* *de Abstin.* Lib. 2.

<sup>8</sup> *De Isid. et Osir.*

We find then, that what the *Egyptians* abstained from in those early times, was not the eating sheep or oxen, but the using them for sacrifice. <sup>9</sup> Μαθοι δ' αν τις επιβλεψες της λογιωτατης παντων Αιγυπτιων· οι τοσιτους απειχον τη φονευειν τε των λοιπων ζωων, οις τας τυτων εικονας μημηματα των θεων εποιευντο· —αν αρχης μεν γαρ οι των καιρων εγινοντο τοις θεοις θυσιαι· <sup>1</sup> Τυρφα μεν τοινυν και νεκτατη η δια των ζωων θυσια. In short, they shed no blood in their temples, nor brought victims to their altars. And, though *Herodotus* does make mention of bloody sacrifices in his time; yet it was not so of old. And, even when he wrote, they were not universal. For when, in the time of the *Ptolemies*, the *Egyptians* were in some parts obliged to admit *Saturn* and *Serapis* as gods; <sup>2</sup> *Ita tamen imperio paruerunt, ut non omnino religionis suae observata confunderent.* Nam quia nunquam fas fuit *Ægyptiis pecudibus et sanguine, sed precibus et tbure solo placare Deos, his autem duobus advenis hostiae erant ex more maestandæ; fana eorum extra pomærium locaverunt; ut et illi sacrificii solennis sibi cruore colerentur, nec tamen urbana templo pecudum morte polluerentur.* The situation of this temple, where *Serapis* was worshipped was in the *Nitriotic nome*, as we learn from *Strabo*. He tells us, conformably to what is said above, that this was the only place in *Egypt* where a sheep was sacrificed. <sup>3</sup> Τιμαται δ' ενταυθα ο Σεραπις· και παρα μονοις τετοις θυσιαι σιν Αιγυπτῳ προβατον. When *Pharaoh* therefore, to prevent the children of *Israel* from going three days journey into the wilderness, tells *Moses*, that they may sacrifice to their God in

*Egypt*;

<sup>9</sup> *Porphy. de Abstin. Lib. 2.*

<sup>1</sup> *Ibid. Prisci homines soli et sideribus, quos exhibimabant Deos, herbam cum foliis et radice comburebant: mittebant etiam απαρχας, frugum primitias; nam animalia occidere nefas arbitrabantur. Et dicebat Pythagoras se aliquando concilio Deorum interfuisse; eosque didicisse Ægyptiorum sacrificia probare, qua libationibus constant, tbure et laudibus: non placere animantium cædes.* *Alex. Sard. Lib. 3. Cap. 15.* See *Euseb. Præp. Evang. Lib. 1. Cap. 9.*

<sup>2</sup> *Macrobi. Saturnal. Lib. 1. Cap. 7.*

<sup>3</sup> *Vol. 2. pag. 1155.*

*Egypt*; he is answered, 4 “ It is not meet so to do; for we  
 “ shall sacrifice the abomination of the *Egyptians* to the Lord  
 “ our God: lo, shall we sacrifice the abomination of the *E-  
 gyptians* before their eyes, and will they not stone us? ”  
 The abomination was a sacrifice of blood: which offering was  
 so offensive to the *Egyptians*, that the *Israelites*, during their  
 sojournment, do not appear to have once ventured to sacri-  
 fice after the custom of their fathers. They seem to have  
 been under a prohibition from the princes of the country: as  
 we may infer from the repeated requests of *Moses*; who, un-  
 less he went three days journey into the wilderness, did not  
 think it safe to offer a burnt-offering to the Lord. In re-  
 spect to sacrifices in those early times, it was usual for people  
 of every profession to make some returns to the gods for the  
 benefits they enjoyed. This acknowledgement was generally  
 made out of the increase, that they were particularly blessed  
 with. Among the *Egyptians* it consisted originally in hand-  
 fuls of corn, grass, and of the lotus, with other fruits of  
 the earth. In process of time they added myrrh, frankin-  
 cense, and casia for the service of the altar.<sup>5</sup> Such were the  
 offerings of the antient *Egyptians*. On the other hand, the  
 shepherd’s increase was from the fold only; and his offerings  
 were the firstlings of his flock. This made the *Egyptians*  
 dislike shepherds; not their occupation; for nothing was  
 more innocent or necessary. Besides, they had flocks of  
 their own, and consequently people to tend them. But they  
 disliked foreign <sup>6</sup>shepherds on account of their different rites  
 and customs: which hatred must have arisen from an inti-  
 mate intercourse: for we do not abominate what we are little

ac-

4 *Exod.* 8. v. 26.

5 Οὐ σμυρνης, ωδε κασιας, και λιβανωτης κροκη μιχθετης απαρχας πολλαις  
 γαρ γενεαις οντερα παρειληθη ταυτα.—οι τατων εθνους προτερον, αλλα χλωης.  
*Porph.* de Abstin. Lib. 2.

6 *Scaliger* differs from me in opinion about the *Shepherds of Egypt*.  
 See Animadvers. in *Euseb.* Chron. pag. 18.

acquainted with. We may dislike at a distance, and disapprove: but this was a total abhorrence. It was a general and national disgust; to promote which, many things must have concurred. In the first place, the *Egyptians* were a fastidious people from the beginning; and held every nation but their own in low esteem. <sup>7</sup> Βαρβάρος δὲ πάντας οἱ Αἰγυπτίοι καλεῦσι τας μη σφις ὄμογλωσσας. This contempt was carried into a disgust by the contrariety in their religious customs: and this still heightened and imbibited by the tyranny of the *Pastor Kings*, and the cruel usage that the *Egyptians* experienced from them; particularly, when they broke down the shrines of their gods, and overturned their altars. Hence arose that fixed hatred we have been speaking of; which was prior to the coming of the *Israelites*. “For every shepherd “was an abomination to the *Egyptians*,” before they knew *Joseph*: the reigns therefore of the *Cusean* kings were antecedent likewise.

<sup>7</sup> Herod. Lib. 2. Cap. 158. See also Lib. 2. Cap. 41. — Gen. 43. v. 32. “And they set on for him by himself, and for them by themselves, and for the *Egyptians* that did eat with him, by themselves: “because the *Egyptians* might not eat bread with the *Hebrews*; for that “is an abomination unto the *Egyptians*.” — not the eating bread, but the eating it with the *Hebrews*.

OF THE  
STATE OF EGYPT  
AT THE  
DEPARTURE  
OF THE  
ARABIAN SHEPHERDS.

**I**N these early times there were no large monarchies formed. The *Affyrian* and *Babylonish* empires, as they are termed, were distinct, and in reality of small extent. All countries seem to have been divided into petty <sup>1</sup> principalities. Every city for the most part had it's particular king. A powerful enemy had forced *Egypt* to unite itself under one head: but that grievance being removed, the people of that country seem to have soon lapsed again into a state of independency. At least they were divided; and under the jurisdiction

of

<sup>1</sup> *Quemadmodum Aegyptus, priscis bisce temporibus, inter diversos distracti-  
buta est regulos, ita etiam in Asia regna vetustissima sunt angustissima.—Ur-  
bes singulae suos babebant τονταρχας.* *Marshall. Canon Chron. Sec. V.*  
*pag. 76.*

of different governors, *Artapanus* says, that there were many kings in *Egypt* in the time of *Moses*: <sup>2</sup>πολλας γαρ τοις της Αιγυπτίας βασιλεύειν. “One of the principal of which was “*Palmanothes*, who built *Kessa* or *Goshen*, and the temple at “<sup>3</sup>*Heliopolis*.” But both *Goshen* that he alludes to, and the temple at *Heliopolis* were built before the time he speaks of: and *Palmanothes*, or, as his true name was, *Pbamenoth*, the *Amenophis* of the *Greeks*, reigned according to *Manetho* before *Moses*; being the prince who first began to distress the *Israelites*, when as yet *Moses* was not born. And there is reason to think that the variety of governments in *Egypt* was in great measure abolished by *Joseph*, and the better part of the nation reduced under one king. This leads me to consider a passage in Scripture, which the enemies of revelation have made a bad use of; and which in general has not been understood. The part that I allude to is in the 47th chapter of *Genesis*; where, in the time of the famine, *Joseph* is said to have purchased the land of *Egypt* for *Pharaoh*. I have mentioned before, that this country was divided into many districts and provinces called by the natives *Tabit*, but by the *Greeks* *Noμοι*: which were originally independent of each other. We read of *Theban*, *Memphitic*, *Diospolite*, *Tanite*, *Bubaſtite* and other <sup>4</sup>kings; whose reigns are not to be estimated by a series in succession, but by synchronisms, as *Marsham* and others have observed. The land must necessarily have been weakened by this division of the supreme power: and it probably was the reason that the *Cuseans* got such easy footing,

and

<sup>2</sup> *Enseb.* Præp. Evang. Lib. 9. Cap. 27.

<sup>3</sup> He certainly confounds the story of *Joseph* with that of *Moses*, as *Manetho* and others had done before. *Scaliger*, though it makes against his opinion, is obliged to allow that *Egypt* originally was under the dominion of different princes at the same time: *pates diversos Reges eodem tempore in Aegypto in diversis partibus imperium obtinuisse*. *Isagog. Chron. Can.* pag. 312.

<sup>4</sup> See *Marsham's πελυκοτάτη Aegypti* in *Canon. Chronic. Secul. XVI.* pag. 470.

and maintained themselves so long. *Joseph* therefore, when he came to have full authority under *Pharaoh*, seems to have immediately entertained a view of uniting the whole nation. And as there was no other government, that we know of, in those times but that of monarchy, he was resolved to establish it universally through the land; and make every province subservient to one head. *Artapanus* speaks of such an establishment effected; and says the *Israelitish* chief took great pains to bring it about, in favour of the prince he was concerned with: for before this the populace raised and depressed kings at their pleasure.

*Ταῦτα δὲ πάντα ποιῆσαι χαρίν τε την μοναρχίαν οἰκεῖαν τῷ Χενεφρῷ διαφύλαξαι προτερον γαρ αδικαστες οντας τες οχλος, ποτε μεν εκβαλλειν, ποτε δὲ καθισανειν Σατιλεις.*

But he attributes this to *Moses* instead of <sup>6</sup> *Joseph*. Now there is reason to think that *Moses* was very little engaged in the business of the nation: he seems to have sacrificed all views that way: and, throughout the whole account that he gives of himself, he appears in a private capacity; having renounced the advantages that might have accrued by adoption, and returned to the stock of his fathers. But *Joseph*, we know, was invested with high power. The management of the whole realm was intrusted to him:

<sup>7</sup> “only in the throne,” says *Pharaoh*, “will I be greater than thou.” It was *Joseph* therefore that brought about this weighty affair. He availed himself, during the famine, of the necessities of the people;

and

<sup>5</sup> Apud *Euseb. Praep. Evang. Lib. 9. Cap. 27.*

<sup>6</sup> The history of these two great men is often confounded; not only by *Pagan* writers, but, what is extraordinary, even by *Christians*. The author of the *Alexandrine Chronicle* gives the name of *Sopbon Phaneas* or *Zapbnab Paaneab* to *Moses*, which is well known from Gen. 41. v. 45. to belong only to *Joseph*; and makes a wrong application of the purport of it. Τοι Μωσην, μετα το επαγγειν αυτον τας τληγας, οι Αιγυπτιοι Ψομ-Φαν-χΩη προσπυρευσαν, ο ερμηνευεται, φ απεκαλυψθη μελλον. pag. 178. Edit. Rader. *Chæremo* is guilty of the same confusion of these two persons; as is *Manetbo* likewise.

<sup>7</sup> Gen. 41. v. 40.

and made them purchase their subsistence at the price of their independency.<sup>8</sup> “ Wherefore shall we die,” say they, “ before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto *Pbaraob*: and give us seed, that we may live, and not die, that the land be not desolate. And *Joseph* bought all the land of *Egypt* for *Pbaraob* :—and as for the people, he removed them to cities from one end of the borders of *Egypt*, even to the other end thereof.” And, to maintain the supreme authority in one person for the future, he laid them all under an obligation, when he gave them seed for their lands, that one fifth part of the produce should be <sup>9</sup>*Pbaraob*’s. This was a noble and salutary scheme, carried on with great policy and justice; which was the foundation both of the grandeur and the perpetuity of the *Egyptian* name. There were no means of effecting this union, but those that were made use of; which were executed with great forecast and sagacity. The state of the *Egyptians* at that time may be known from the words before quoted: “ buy us and our land for bread, and we and our land will be ‘servants’ i. e. amenable, “ to *Pbaraob*.” It seems plain that this people must have been before independent, and their lands not liable to fine or taxation. They suffered therefore no injury from what was enjoined them; being only reduced, from a state of misrule, to be on the same level as people of all other nations were, that lived in obedience to a king: for before they were licentious and lawless. This distribution of land in *Egypt*, and the happy

<sup>8</sup> *Gen.* 47. v. 19, &c.

<sup>9</sup> Hence we find that, though there were several princes in *Egypt*, yet there was one of superior power, called *Pbaraob*; to whom several princes paid more or less homage: but many were independent. Καὶ πολλῶν ἑαυτῶν πῆγματι, Παλμασθῆς εἴσαιλευσε τῶν περὶ Ἡλιοπόλιν τοτῶν. Chron. Pasch. pag. 63. The chief monarch lived near *Heliopolis*, in the vicinity of *Goshen*.

<sup>1</sup> “ Am not I a *Philistine*, and ye servants to *Saul*? ” that is, subjects.  
<sup>1</sup> *Sam.* 17. v. 8.

happy consequences that ensued upon it, are mentioned by the above cited author; who tells us that *Joseph* taught them to separate their fields, and to distinguish them by proper boundaries; which put an end to the many feuds and acts of violence that had before subsisted among them. <sup>2</sup> Καὶ προτερ  
αποτελεῖ τῶν Ἀιγυπτίων γεωργούντων, διὰ τὸ τῷ χωρὶς αδιαιρέτω εἰ-  
ναι, καὶ τῶν ελασσονών ὑπὸ τῶν κρειττονῶν αδικούμενων· τέτοιο [Ιωνᾶ] πράτοι τῷ τε γῆραν διελεῖν, καὶ ὅροις διαπομπαῖς θανεῖν, καὶ τῷ πολλῷ χε-  
ροφόρῳ γενούμενοι αὐτοτελεῖσαι, καὶ τιμᾶς των αρρενῶν τοῖς ἴερεσιν  
αποκληροῦσαι. By this compromise and establishment, which *Joseph* so happily enacted, the king was invested with the property of the land: but four parts out of five of the produce was secured to the people. All this was done for the general good,

<sup>2</sup> *Artapanus apud Euseb. Praep. Evang. Lib. 9. Cap. 23.* This could not have been effected by *Joseph*, if the kingdom had been still in a dis-united state: his influence could not have reached "from one end of the borders of Egypt even to the other end thereof." He therefore had reduced the people under one monarchy: and it is from hence plain that *Artapanus* has mixed the accounts of two different persons; and has, in the former passage, attributed to *Moses* what relates only to *Joseph*. He moreover says, that *Joseph* appointed a particular portion of land for the priests: but, according to *Moses*, he meddled not with their lands: nor do they seem to be considerable: for the priests were dependent on the king, and "had a portion assigned them of *Pheraeab*, and did eat their portion which *Pheraeab* gave them; wherefore they sold not their lands.—The land of the priests only became not *Pheraeab's.*" *Gen. 47. v. 22, &c.* In after times the lands of the soldiers, as well as those of the priests, were held under peculiar exemptions: the soldiers had assigned them each man 12 arouræ, i. e. a square of 100 *Egyptian* cubits every way. Γέρεα δὲ σφι [Καλασυρίοις] τῷ τιμῷ εξαιρεμένα μετόπιστοι Αἰγυπτίων πάρεξ τῶν ἵρων ἀργαῖς ἔχαιρετοι διωδεκά ἵκαστη ἀτέλεις· οὐ δέ αργα ἵκατον πτηχεών εἴτε Αἰγυπτίων πτωτῆς. 'Ο δέ Αἰγυπτίος πτηχής πτυχήσατε μετοικεῖν τῷ Σαμιῳ. *Herod. Lib. 2. Cap. 168.* 12 arouræ are equal to 9 acres and 165 millesimans. See Bp. *Cumberland* on *Jewish* measures and weights. pag. 16. Some interpret this passage (*Gen. 47. v. 22.*) in a different manner: Εἰσὶ δέ ὅτοι πτωτοί τε ἀτέλεις, καὶ δευτερεύοντες μετα τῷ βασιλεᾳ ταῖς διδόναις καὶ ταῖς εὐθυταῖς: *Diod. Sic. of the Egyptian priests, Lib. 1. pag. 46.* Άλλ' εὐ γι Αἰγυπτίοις ἡν τὸ εργοθή, κατὰ τας Θρησκειας τας σφις επικεδανται. *Clement. Alex. Cohort. ad Gentes. Vol. 1. pag. 33: Edit. Potter.* Ή δέ ἡν εξαιρεσις των ἵρων, καὶ οὐ κανοτις, αλλι πτερι αλλο ἵρων σφις κατείχης. *Herod. Lib. 2. Cap. 40.*

good, to which each particular in his turn was obliged to contribute. And this tax for the services of the crown, and maintenance of so great a monarchy, was certainly a light one. The removal of the *Egyptians* into new and different allotments, from one end of the kingdom to the other, was an instance of great policy. It was the very thing that many ages after was practised by that consummate commander *Hannibal*; in which he was copied by the *Romans*. The kings of *Affyria* are observed to have acted in the same manner. It was a sure way to prevent innovation and rebellion. That *Egypt* had originally many different tribes, if not nations, we learn from Scripture; and that they were not all equally subordinate to the principal person of the land, but had their separate attachments and jurisdictions, I have shewn. It appears farther from the many various and opposite customs, which prevailed among them, even to the times of the *Romans*. Each of the portions into which the land was cantoned out having it's particular succession of kings; there has arisen from it great confusion and uncertainty in the chronology of *Egypt*: which seems to be inexplicable. From the first peopling of the country I imagine this variety of governments to have subsisted; which defect in the national establishment was in great measure remedied by *Joseph*: whence arose a very powerful monarchy, and one of the longest duration in history. It is not however meant that *Egypt* after the days of *Joseph* continued always uniformly under one head. It was at times divided, and lapsed into a kind of oligarchy: but still it recovered itself, and flourished for many ages: and the means of such recovery, and the original form of their government, which they returned to, were owing to the primeval institutions of this great patriarch.

<sup>3</sup> Some have thought that the memory of *Joseph* was preserved

in

<sup>3</sup> See *Marsham Πολυχρονίας Αἴγυπτος*, ad Sec. XVI. pag. 470. *Vossius de Orig. et Progr. Idol. Lib. 1. Cap. 28.*

in the *Egyptian* rites and symbols; though it has been long obscured; and that divine honours were paid to him. This may perhaps be doubtful: but thus far we may be assured, that every honour that a grateful people could in reason pay to a benefactor, this wonderful man deserved at the hands of the *Egyptians*.

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SOME  
FARTHER ACCOUNT  
OF THE  
ARABIANS  
WHO  
RESIDED IN EGYPT.

IT may perhaps be expected that I should say something of the time, when the *Arabian Shepherds* first made their migration from *Babylonia*; and of the reasons that induced them to leave their native country, and betake themselves to the land of *Ham*. This is a very remote inquiry; and both the time and the cause of their coming obscure. Yet there are means left us to trace it out to a degree, though not per-

ANCIENT HISTORY OF EGYPT, &c. 197  
perhaps precisely; and the grounds on which I shall proceed  
may, I think, be warranted.

Upon the dispersion of mankind, it is observable that the sons of *Shem* had the preeminence, either by the allotment of their great progenitor, or else by divine appointment: which latter is pretty plainly implied. Hence *Elam*, *Aram*, *Ashur*, and *Arphaxad* retired to their several provinces, which were not very far removed from the place whence all set out; and which for many ages retained their names. The sons of *Japhet* were removed farther; but did not hesitate to obey. As to the lot of *Ashur*, it seems to have been the region between the two great rivers, the *Tigris* and *Euphrates*; and that particular spot, which was the center of the general dissipation. But it appears that the sons of *Cibus*, under the influence of their imperious leader *Nimrod*, stood their ground, and maintained themselves in opposition to the general partition. They usurped the lot of *Ashur*: and *Nimrod*, to secure what he had unjustly seized upon, immediately set about fortifying the country. He built *Babylon*, that famous city of old; also *Erech*, *Accad* and *Calneh*, all in the land of *Sbinaar*:

\* It seems, as if the design of Providence was that the three branches of *Noah's* family should divide the earth between them: that *Asia* was to be allotted to the sons of *Shem*, *Europe* to *Japhet*, and *Africa* to *Ham*. *America* was too remote to be then considered. These three large continents were in great measure peopled according to this distribution. The only exception was *Nimrod* together with his people, and the sons of *Canaan*; who went contrary to the general allotment, and, as it seems to be implied, in opposition to the divine decree: which was the reason that the *Canaanites* and *Amorites*, and all the collateral branches, together with the *Amalekites*, were so particularly obnoxious, and devoted by the express ordinance of God to destruction for their rebellion and impiety. See *Synecellus*. p. 45. Νιντερισατο ὁ τη Χαμ υἱος Χανααν, επει τοις ὄροις τη Σημ, κ. τ. λ. taken from *Euseb. Chron.* p. 10. Νιντερισας ὁ τη Χαμ υἱος Χανααν επει τοις ὄροις τη Σημ, και κατηκησεν εκει παραβας την επολην Νω, συν τοις εξ αυτη γενομενοις εθνοσιν ἵστα,—ιδι δια Μωσεως και Ιησου τη Ναυπλειαλθρευσεν ὁ Θεος, και κατα την καιρυ δια την Κριτων απειδωκε τοις υἱοις Ισραηλ την πατριαν γην, δικαιος και εν την Φωνης ὁ Θεος. See Additional Remarks.

*Shinaar*: which land was occupied originally by *Ashur*; but he was forced to quit it, and leave the kingdom he had laid the foundation of to others. <sup>2</sup> "Behold," says *Isaiah*, "the land of the *Chaldeans*; this people was not till the *Affyrian* founded it for them that dwell in the wilderness" (i. e. the *Cuseans* or *Arabians*:) "they set up the towers thereof, they raised up the palaces thereof; and he brought it to ruin." And accordingly we are told in *Genesis*; "Out of that land went forth *Ashur*," that is, went by compulsion; for all went out of the land originally; but he went out of the place of his allotment: and having so powerful an enemy to deal with, and not knowing where his encroachments would end, set about fortifying in his turn; and built a chain of cities, equal both in strength and number to those that had been founded by *Nimrod*. He <sup>3</sup> "builded Nineveh, and the city Reboboth, and Calab, And Resen between Nineveh and Calab: the same is a great city." <sup>4</sup> *Bochart* and *Hyde*, men of most excellent learning, interpret this passage otherwise: and, instead of "out of this land went *Ashur* and built Nineve," they translate it, *Nimrod went out of this land into Ashur or Affyria, and built Nineve*. Whether the original will bear this interpretation, let those determine who are sufficiently skilled in it. The chief objection made by these writers to the common acceptance of the passage arises from this; that *Ashur*, they say, is here mentioned out of his place: which is the most frivolous and ill grounded allegation that could be thought of. Nothing is more common with the sacred writers, in giving a list of people, than to introduce some little history of particular persons, as they mention them: of which many instances may be <sup>5</sup> produced. The person here

<sup>2</sup> *Isaiah.* 23. v. 13.

<sup>3</sup> *Gen.* 10. v. 11, 12.

<sup>4</sup> *Hyde* chap. 2. pag. 41. *Bochart Geogr. Sacr. pars prior. Lib. 4. Cap. 12.*

<sup>5</sup> See *Gen.* 10. v. 5, 14, 18, 19, 30. *Gen.* 36. v. 24, 30. *1 Chron.*

7: v. 21.

here spoken of is *Nimrod*, of the line of *Ham*; who is mentioned as an extraordinary character. As he trespassed upon *Ashur*, and forced him to leave the land of *Sbinaar*; his history is so blended with that of *Ashur*, that one could not be mentioned without the other. What is said is so far from being introduced out of it's place, that nothing could come in more naturally, or with greater propriety. It was impossible to omit it, without rendering the history defective. *Cush* begat *Nimrod*: he was a bold and powerful man. He seized upon *Babylon*, and forced *Ashur* to leave that country, who went out of the land, and built *Ninive* and other cities. This is the amount of it: and what can be more natural and proper? These circumstances are not introduced as belonging to the history of *Ashur*, but of *Nimrod*, to which they are an appendage. If the genealogy of *Ashur* had been here spoken of, it might have been excepted to with more shew of propriety. But that was reserved to it's particular place.

We may therefore venture to accede to the interpretation of the Bible according to our present translation; and say that *Ashur* built *Ninive*, as *Babylon* was founded by *Nimrod*. The differences that must have subsisted between these two states are not recorded: but it is pretty certain that the sons of *Ashur* got possession of *Babylon* very early, and recovered the place of their original destination. It was in consequence of their being expelled from *Babylon*, that I imagine the *Cuseans* went into *Egypt*, and occupied the best of the country; to which they gave their name. Whether it was immediately upon their retreat, and at once, or at different times, is uncertain. Here they certainly settled; and built cities in memory of those, that they left behind: a circumstance of all others the most natural, and of which we have many instances. Here they had a succession of kings, who were called the *Pastor Kings*; for all the *Cuseans* were *nomades* or shepherds. It is observable that, during their whole residence in

in this country, they seem to have been in perpetual fear of the *Affyrians*. They had one king in particular that was named *Salatis*; who is represented as very cautious and vigilant; placing garrisons in the most convenient places; but especially fortifying all to the east, for fear the *Affyrians* should form any design of making an attack upon them that way.

<sup>6</sup> Φρεραν εν τοις επιτηδειοτατοις καταλειπων τοποις μαλισα δε και τα προς ανατολην ποσφαλισατο μερη, προορωμενος Ασσυριαν, τοτε μερου συχνουτων, εσομενην επιθυμιαν της αυτης βασιλειας εφοδε. In process of time this people was expelled from *Egypt*: and it is said at their departure, when upon a compromise they were obliged to leave the country, that they were greatly distressed where to betake themselves, for fear of the *Affyrians*. What other nation, but the sons of *Cush*, had any reason to be afraid of the *Affyrians*? And why should the *Cuseans* themselves be afraid of this people, unless, as I said before, they had been grievous aggressors; and *Babylon* was now in the hands of their enemies? The *Affyrian* was for many ages quiet: they contended not for empire till long after: and the first acts of violence began under <sup>7</sup>*Pul of Nineve*, and were continued by his successors. But in these early days there was nothing to be feared from that quarter, except by this nation of the *Cuseans*, who had made the *Affyrian* their professed enemy; from whose resentment they had fled; and within the verge of whose vengeance they were afraid of returning. From all which we may conclude, that *Babylon* at this time was not in the hands of the sons of *Cbus*. They must have been ejected by the *Affyrians*; otherwise there would have been a safe retreat for this people to their original place of residence: they might at least have put themselves under the protection of their brethren: so that there could have been no grounds for their apprehensions. The *Affyrians* would have

<sup>6</sup> *Maneth.* apud *Joseph.* contra *Apion.* Lib. i. §. 14.

<sup>7</sup> *2 Kings.* 15. v. 19.

have been too remote to have hurt them; as is evident from the situation of their country, that lay upon the upper part of the *Tigris*; between which and *Egypt* many nations intervened. The sons of *Ashur* must therefore have regained the place which was so unjustly held from them; and were in possession of <sup>8</sup>*Babylonia*. That this was the case, while the *Cuseans* were in *Egypt* may, I think, be farther proved; and their fears at their departure justified by a passage in the *Mosaic history*, which will give, and at the same time receive, much light by being compared with this extract from *Manetho*. We are informed <sup>9</sup>of a very early warfare, undertaken by four kings against many tributary nations, that had withdrawn themselves from their allegiance: "And it came to pass in the days of *Amrapbel* king of *Sbinar*, *Arioch* king of *Ellasar*, *Cbedorlaomer* king of *Elam*, and *Tidal* king of nations; That these made war with *Bera* king of *Sodom*, and with *Birsba* king of *Gomorrab*, *Sbinab* king of *Admab*, and *Shemeber* king of *Zeboiim*, and the king of *Bela*, which is *Zoar*. All these were joined together in the vale of *Siddim*, which is the *Salt sea*. Twelve years they served *Cbedorlaomer*, and in the thirteenth year they rebelled. And in the fourteenth year came *Cbedorlaomer*, and the kings that were with him, and smote the *Rephaims* in *Ashterotb Karnaim*, and the *Zuzims* in *Ham*, and the *Emims* in *Shaveb Kiria-thaim*, And the *Horites* in their mount *Seir* unto *El-paran*, which is by the wilderness;—all the country of the *Amalekites*, and also the *Amorites*, that dwelt in *Hazezon-tamar*." We have here an account of an early and formidable confederacy of four potent princes in order to make war upon their tributaries, and to reduce them to their pristine obedience. This union seems to have been no other, than a grand alliance of the house of *Shem*. The king of *Elam* was confessedly

<sup>8</sup> *Ninus conquered Babylon. Diodor. Sic. Lib. 2. pag. 64.*

<sup>9</sup> *Gen. 14. v. 1, &c.*

fessedly of his lineage. *Arioch Melech Ellasar* is the same as *Arioch Melech al Assur*, and so it may be read; that is, “*Arioch* “king of Nineve:” for both the country and the capital were called by that name: and *Mousul*, built on the ruins of *Nineve*, still retains it; if we may believe modern travellers, and especially *Benj. Tudelenfis*, who terms it<sup>1</sup> *Al Assur*: As to any objection, that may be raised to this prince’s being king of *Affyria*, because he is termed *Ellasar*, it amounts to nothing.  
<sup>2</sup> *Tiglatb Pul Assur* is called *Tiglatb-pileser*; and *Assur Adon*, that is, “the great lord *Assur*” is termed *Ezar-baddon*: which is owing to the different manner of writing, and pronouncing words in different ages; and that variation, which will sometimes arise through want of vowels in the *Hebrew*. *Ellasar*, like the words above, is somewhat diversified: yet is in reality the same as *Arioch Melech al Assur* or *Assur*, “*Arioch* the great *Affyrian*,” the mighty prince of *Nineve*: and answers precisely to the *Arius*,<sup>3</sup> who stands fourth in the dynasties of *Africanus*, *Eusebius*, and *Syncellus*. Tidal king of nations we may imagine was either of the line of *Arphaxad*, or of *Aram*: but of the two, the latter is the more probable.<sup>4</sup> Indeed it is in a manner confirmed by *Eupolemus*, who gives a particular account of this transaction; and mentions the exploit of *Abraham* in recovering his brother *Lot*, who had been taken prisoner. He tells us that, after the patriarch had settled in *Canaan*, this war began: and he mentions the *Armenians*, that is, the sons of *Aram*, as principals in it: that they defeated their enemies, and took many prisoners; among others the brother

<sup>1</sup> *Benj. Tudelenfis Itinerar.* pag. 61.

<sup>2</sup> *2 Kings.* 15. v. 19, 29.—19. v. 37. “Since the days of *Ezar-baddon* king of *Assur*.” *Ezra.* 4. v. 2. called by the Seventy *Asa-padan*.

<sup>3</sup> Of this *Arius* see *Pascb. Cbrdn.* pag. 37. His true name was *Thyras*: he was the son of *Ninias*.

<sup>4</sup> *Theophilus* supposes these kings to come from *Chaldea* and *Affyria*; but is so confused, that little light can be obtained from what he says. *Theoph. ad Autolycum.* Lib. 2. pag. 160.

brother of *Abraham*: that *Abraham* armed the servants of his household, and regained his brother and the other captives; and in his turn took prisoners the wives and children of the enemy. <sup>5</sup>Τέρον δε Αρμενίς επίσ-ρατεισαι τοις Φοινίξι· νικησαντων δε και αιχμαλωτισαμενων τον αδελφόδεν αυτεων, τον Αβρααμ μετασικετων βοηθησαντα, εγκρατη γενεσθαι των αιχμαλωτισαμενων, και των πολεμιων αιχμαλωτισαι τεκνα και γυναικας. By this we find, that three of the principal branches of the house of *Shem* are represented as joining their forces with the king of *Sbinhaar*. Now it does not seem probable, that the sons of *Shem* should enter into an alliance with the chief of the family of *Ham* and *Cbus*, who must necessarily have been their professed enemies. And it is still less probable, that the house of *Cbus* should join themselves to that of *Shem*, in order to destroy the *Amalekites* and the *Amorites*, and the nations of *Canaan*, who were of the same lineage, that they were of themselves, all equally descended from *Ham*: between whom one would have imagined there had subsisted a natural alliance. We therefore can scarce suppose, that the king of *Sbinhaar* here mentioned was a *Cusean*, or a descendant from *Ham*. He was certainly descended from *Shem*: and *Babylon* must have been at this time in the hands of the *Affyrians*. From these premises, which I submit to the reader, I beg leave to draw up this historical epitome. The kings of *Elam* and of *Affur* seem to have called in to their assistance another powerful prince, who was of the family of *Aram*, a collateral branch of *Shem*, in order to extirpate their common enemy. Which when they had effected, and driven the sons of *Cbus* from *Sbinhaar* and *Babylon*, they placed a king of their own on the throne. His name was *Amraphel*: and to secure themselves from any future insults, they weakened every branch of them, and obliged the most distant to be tributaries. And upon their rising in rebellion thirteen years afterwards, they invaded

their

<sup>5</sup> *Euseb. Præp. Evang.* Lib. 9. Cap. 17.

their country with a powerful army, and destroyed or captivated all that they engaged with. Among others that they invaded, were the *Zuzim* in *Ham*, and the *Emin* in *Sbarab-Kiriathaim*, and the *Horites* in mount *Seir* unto *El-paran*: likewise the *Amorites*, and *Amalekites*, all which were the descendants of *Ham*, and some of the family of *Cbus*. From these circumstances laid together we may find out the true cause of this war, the most ancient of any upon record: the occasion and grounds of which were never, that I know of, explained. It is the same, that is alluded to by *Eusebius*,<sup>6</sup> when he says, that the “*Chaldeans* came with an army against the “*Pbenicians*:” which *Synccellus* likewise takes notice of; <sup>7</sup> Χαλδαιοι κατα Φοινικων εγραπεντων. He calls them *Chaldeans*, and *Pbenicians*: but what he alludes to, is this war of the confederates: for there is no other mentioned in history, to which it can possibly be referred. The *Grecians*, through ignorance of the places they treat of, especially if they are of high antiquity, seldom speak with exactness. Hence in this place, instead of the *Canaanites* they have put the *Pbenicians*; and have substituted the *Chaldeans* for the people of *Elam* and *Sbinaar*. What *Eusebius* has preserved from *Eupolemus*, is a very curious fragment, and much to the present purpose. He mentions *Abrabam* by name, and is very particular in the most interesting events of the war; but makes the sons of *Aram* the principals.

Whether we may date the time of the *Shepberds* first migration into *Egypt* from the æra of this war, I cannot determine:

<sup>6</sup> *Euseb.* Chronic. pag. 26.

<sup>7</sup> *Synccell.* pag. 153. He alludes to the same war in another place; where he is more particular, and mentions the very motives upon which it was first undertaken. He says that, after the death of *Canaan*, the family of *Shem* made an attack upon that part of the race of *Ham* which was in possession of *Palestine*, on account of their having usurped that country: Τῳ Σωλην ετει τὺ λογμον, τὸ δὲ Φαλεκ ἔξει, Καΐναν απεθάνει· καὶ οἱ οἱοι τὸ Σειρ επολεμησαν προς τὸν νίνος Χαρι τερει τῶν ὁριων τῆς Παλαιστίνης. pag. 90.

mine: it might have been a century before. Indeed, we cannot form a judgment of the time when the war commenced. Thus much, I think, we may be assured of, that it was undertaken on account of the sons of *Cbus*, and their usurpations: and affords good reason for their fears and alarms, both during their residence in *Egypt*; and when, many years afterwards, they retired from it: for they were under great embarrassment at their departure, and knew not where to betake themselves for fear of the *Affyrians*. Now there is not upon record any other time in a period of above a thousand years, when the *Affyrians* were thus to be feared: nor any nation, but the *Cuseans*, that had any reason to dread them. The *Affyrians* and their allies seem to have made one great and effectual effort to rid them of a powerful enemy. This grand affair being finished, they lay quiet and peaceable for ages. There is no mention made of them for a vast interval: their name no where occurs; no more, than if they had been totally extinct. For which reason *Diodorus*, after mentioning some of their first princes, does not think it worth his while to give a list of those that succeeded, "because they had never done "any thing worthy of being recorded;" <sup>8</sup>*δια το μηδεν ουτω περιτραχθαι μημηται αξιον.*—<sup>9</sup> *Το γαρ απολεμον τε, και αφιλοκινδυνον, και γυναικωδες, αυτοις πρι ασφαλες.* Εγδον γαρ εμενον, υδε τι αυτοις ανεργον επρησσετο. Ουδε ειρρει τις αυτες, πληγη αι τε παλλακιδες, και των αιδρων οι γυναικωδεις.

Thus much farther light may, I think, be obtained in respect to this great occurrence: that, though the *Cuseans* were perhaps settled in *Egypt* before the æra of this war, or this concluding part of it; yet there might have been from hence a great accession to their numbers. They were probably joined by other nations, that took shelter in this country; particularly the *Horites* and *Amalekites*, who were driven by the same

\* *Diod. Sic. Lib. 2. pag. 77.*

9 *Cephaleon apud Euseb. Chron. pag. 30.*

same tempest, and involved in the like calamity. Hence arose the tradition among the *Arabians* that the *'Amalekites* conquered *Egypt*. This war had probably been of long continuance: and the Scripture seems to intimate as much; though it gives an account of the finishing part only. There is, I am afraid, too much reason to think that war commenced, as soon as nations were constituted. The Scripture speaks of the king of *Elam* as principal: the *Affyrians* have taken the chief merit of it to themselves: and the sons of *Aram*, according to *Eupolemus*, made the same claim. So early was the pride of conquest. It is plain from the history of this war, as it is given us by *Moses*, that some notable occurrences had preceded: which not relating to the grand scheme of Providence, that was carrying on, are omitted by the divine historian. We find, that great animosities had subsisted among particular nations; that some had been put under contributions: that they had been tributaries several years: which could not have been effected without armies taking the field, and some struggles for liberty, before such service could have been imposed. *Josephus*<sup>1</sup> and the later historians speak of this as a *pentapolitan* war; and consider it as carried on chiefly, if not solely, with the five princes of the *Asphalitic* vale. But they were but an inconsiderable part of it; and were taken in towards the close, after a grand swoop of many, and far more powerful, nations.

This seems to have been the war, and these the conquests of the *Affyrians*, so often alluded to, and so greatly magnified by the antients: which, without doubt, were very considerable. The whole of these transactions is in general attributed to *Ninus*, who took *Babylon*: but the chief part may with more propriety be ascribed to *Arioch*; of whose fame there are many, though obscure, traces. He probably finished, what

<sup>1</sup> *Al Sayuti*. See Universal Hist. Book. I. Cap. 3. Sect. VI.

<sup>2</sup> Ant. Jud. Lib. 1. Cap. 9.

what was begun by *Ninus*. He was called *Bel Arioch*, or *Belus the lion*, from a word of that signification: and by the Greeks he is mentioned under the title of Βηλος Αρειος, or *Belus Martius*; for Αρης, *Mars* is from ἄρης, a lion. We are informed by *Cedrenus*, that one of the early successors to <sup>3</sup>*Ninus* was called *Thouros*: that he was the son of *Zames*, the same as *Ninyas*: that his father gave him the name of *Ares*; but that the people called him *Baal*, and payed him divine honours. All which relates to *Arius*; for he was the son of *Zames*. <sup>4</sup>Μήτη Νίνος — Θύρος τῶν Ασσυριων βασιλεὺς. Τυτὸν δὲ πατέρα αὐτῷ Ζάμης — Αρειος επαλεσσεν.—Τυτῷ τῷ Αρεῖ πρωτην σηληνην ανεγησαν ὡς Ασσυριοι, και ὡς θεον προσκυνει, Βααλ ονομαζοντες. This is a very curious piece of history, that *Cedrenus* has preserved in memory of this antient hero, the son of *Zames*, and grandson of *Ninus*: who is supposed by <sup>5</sup>*Marsham* to have been the Ζευς Ενυαλιος of <sup>6</sup>*Hesiacus*. We learn from it, besides the historical account, that <sup>7</sup>*Belus*, *Bel*, and *Baal* were properly the name of a deity, but assumed by men as a title. It explains the meaning of θύρος αρης, and μνησαθε δε θύριδος αληρης, which occur so often in *Homer*: and we may learn from it, that the meaning of the word *Arioch* is *Ouc Ares*, “the mighty lion;” or, according to the later acceptation of it, “the great god of war.”

There is a passage in *Diodorus Siculus*, which relates to this war; but is mentioned in a very confused manner. He makes *Ninus* very truly the invader of the *Babylonians*, but joins him with the *Arabians*, whose king he calls *Ariæus*:

by

<sup>2</sup> *Ninus*, *Semiramis*, *Zames* or *Ninyas*, *Arius*. *Euseb.* and *Syneccl.*

<sup>4</sup> *Cadren. Compend. Historiar.* pag. 16. *Edit. Paris.* 1647.

<sup>5</sup> *Canon Chronic.* ad Sec. I. pag. 32.

<sup>6</sup> See *Joseph. Ant. Jud. Lib. I. Cap. 4.*

<sup>7</sup> Μήτη δὲ Νίνος εβασιλεύσαν Ασσυριων Θύρας ονομαστι, ὅντινα μετινομασεν : τυτὸν πατέρα Ζάμης—Αρειος. ‘Ουτος γρενετο τιχρος πολεμιζης. *Chron. Pastb.* pag. 37. Άλητη μεν και ρώμης συμβολον αυτων ὁ λεων. *Clem. Alex. Strom. Lib. 5. pag. 567.* Hence all the *Perfian names* in *Ares*.

<sup>8</sup> *Diodorus Sic. Lib. 2. pag. 64.*

by which means he has perplexed both the time and order of history. *Ariæus*, or, as he is otherwise called, *Arius* was certainly an *Affyrian*; and a successor of *Ninus*: and the *Arabians* were the very people, that the *Affyrians* attacked. The king of *Babylonia* was of the posterity of *Nimbrod* and *Cush*, the great heads of the people called afterwards *Arabians*: for as yet there was hardly any nation of that name: and if there were, yet it is scarce credible, that they should be engaged against their own people, and in alliance with their enemy the *Affyrian*. When therefore it is mentioned by *Diodorus*, that *Ninus* marched to *Babylonia*, τὸν δυναστευούτα τὸν Ἀραβῶν παραλαβών, “taking with him the king of the *Arabians*;” it should be corrected from *Eupolemus* before quoted, and the true reading will be found τὸν Ἀραμῶν, “being joined by the king of *Aram*,” his neighbour and natural ally. In like manner, instead of Αραβίας <sup>9</sup> in another place, the word Αραμίας should be substituted; which was doubtless the reading that occurred in the original history, from whence that of *Diodorus* was copied. The Greeks knew nothing of *Aram* or *Aramia*; and therefore altered to *Arabian* and *Arabia*, what came under that article. But the true reading, I think, may be proved, both from the tenour of the Scripture history, and from the evidence of *Eupolemus*. *Tidal* is by the Greek *Scholiast* called βασιλεὺς Παμφυλίας, and in the *Samaritan*, the king of the *Chammin*: but in the original, “*Tidal* king of nations.” This seems to be a *Hebrew* expression, analogous to that of *Isaiab*, <sup>1</sup> where the country above *Jordan* is called “*Galilee* of the nations.” It is quoted by St. *Matthew*: <sup>2</sup> Γη Ζαβιλῶν καὶ γῆ Νεφθαλεῖμ, ὅδον Σαλασσῆς, περὰν τὸν Ἰορδάνην, Γαλιλαῖα τὸν εἴγαν, by some interpreted, *Galilæa populosa*. It was indeed populous; but that is not the circumstance intimated here: and it is more properly

<sup>9</sup> *Diodorus Sic.* Lib. 2. pag. 64.

<sup>1</sup> Chap. 9. v. 3.

<sup>2</sup> Chap. 4. v. 15.

perly rendered in the *English* version, “*Galilee of the Gentiles.*” It was more mixed with foreigners and aliens, than the other parts of the *Jewish* territories: and seems on that account to have been abhorred by those of *Jerusalem*, who would not allow any good thing to proceed from it. <sup>3</sup> “Search and “look: for out of *Galilee* ariseth no prophet.” *Josephus* speaking of upper and lower *Galilee* says, that they were surrounded with strange tribes and nations; <sup>4</sup> εθνοσιν· αλλοφυλοις πεκυλωμεναι. But this was not all: they were certainly mixed with them; as was likewise *Cæsarea*, though not in *Galilee*. The first occasion of the war with the *Romans* arose from a quarrel <sup>5</sup> between the *Syrians* and *Jews* of that place. It was upon the same account that *Galilee* was called by the like title in *Maccabees*; <sup>6</sup> Επιστηχθαι ἵνα αὐτοις εκ Πτολεμαιδος και Τυρος και Σιδωνος και πασης Γαλιλαιας αλλοφυλων: in our translation—“They of *Ptolemaïs*, and of *Tyrus*, and *Sidon*, “and all *Galilee* of the *Gentiles*.” In consequence of this mixture the people of these parts were to be distinguished by their manner of speaking, either the tone or dialect. The man in the *Gospel* says to St. *Peter*, <sup>7</sup> και γαρ Γαλιλαιος ει, και ο λαλια συ ὄμοιαζει. I have dwelt upon these circumstances; because some persons, among whom is the learned *Grotius*, have imagined that *Tidal* was king of *Galilee*, merely from his being termed “king of nations.” He must at this rate have been a *Canaanite*, and at the same time warred upon the *Canaanites*, in confederacy with princes of another race: which is not probable. But there is not the least ground for the supposition. He was king of *Aram*: and his kingdom, or at least his army, did not consist of one people or family, like that of *Elam* or *Ashur*; but was made up of different tribes. Some of them

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<sup>3</sup> *John.* 7. v. 52.<sup>4</sup> *Joseph.* de Bell. Jud. Lib. 3. Cap. 3.<sup>5</sup> *Joseph.* de Bell. Jud. Lib. 2. Cap. 13.<sup>6</sup> *I Maccab.* 5. v. 15.<sup>7</sup> *Mark.* 14. v. 70.

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possibly were of the sons of *Japhet*, of the race of *Tubal* and *Meshech*, called afterwards the *Moschi* and *Tibareni*; who bordered upon the sons of *Aram*, and might be confederate with them. The mixture of nations in *Galilee* was in consequence of the captivity of the ten tribes; and the captivity of *Judah* afterwards. It began then to admit foreigners: but in the days of *Kidal* it was occupied by the *Canaanite*, and uniformly peopled.

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Of the DEPARTURE of the

F I R S T   S H E P H E R D S   F R O M   E G Y P T :

AND OF THE

A M A L E K I T E S .

WE are informed by *Menetho*, that after a long series of tyranny and oppression the *Cafeans* were at last opposed by the joint forces of *Egypt*, and were forced to retreat before them. They were first discomfited by king *Misfibragmutbos*, and driven to their city *Avaris*: where they were beleaguered by *Amosis* or *Thummosis*, the son of the former prince; who streightened them very much. This place, where they were shut up, is said to have been 10000 arouras

in

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in circumference: which would turn out a prodigious extent. But the *Egyptian* aroura was a square superficial measure: and it is not probable, that it was here intended for a measure in length. When *Josephus* therefore, or *Manetho* says, <sup>2</sup> αρυρων εχοντα μηριαν την περιμετρον; there is great reason to think, that in the original an inclosure was meant by that expression; and that the square surface amounted to the number of arouras specified. Now 10000 *Egyptian* arouras might be a district about three miles square: and probably was the amount

<sup>1</sup> According to *Strabo*, Vol. 2. pag. 1136. *Egypt* was divided into provinces, toparchies, and other smaller portions, of which the aroura was the least. It was a square of 100 *Egyptian* cubits; and contained 33269.76 *English* square feet. *Herodotus*, Lib. 2. cap. 168. says, that the *Calastrian* soldiers had each allotted to him 12 arouras of land; amounting according to Bp. *Cumberland* to 9 *English* acres, and 165 millefimials, or one tenth of an acre. I imagine therefore, that *Josephus* is not understood in what he says; and that the passage, αρυρων εχοντα μηριαν την περιμετρον, means a circumference, that contained so many portions of land: for it is plain, that among the *Egyptians* the aroura was a square piece of ground, a measure of superficial quantity, and not a measure of length and distance. They measured great intervals by cubits and schoeni. Sir *John Marsham*, and they, who follow him, do not see what absurdities their opinion is attended with. He supposes the place of this extent to have been *Pelusium*. *De Pelusio autem nullum est dubium. Munimentum hoc, omnium vetustissimum—Præsidium ei impositum est militum 240000. Paulus post Manetho ponit hunc locum apud arorum muppen την περιμετρον—Quodlibet quadrati lotus fuerit 2500 jugerum; area 6250000.* Sec. VIII. pag. 109. This learned man has given an extent to *Pelusium*, which not only no city, but few provinces were equal to. If we except *Egypt*, I question whether in those times there was a kingdom upon earth of that bigness. An aroura was 100 cubits: and if we suppose these cubits to be the same as the cubit of *Cairo* = 21 inches, 2500 arouras, or one side of the city, amounts to 82 *English* miles; and the circumference to 328. A square of these dimensions could not stand in lower *Egypt*. And fashion it any way, that it may be comprehended; and measure it by any cubit: still it will be too large for any camp, and much more for a city. Such an inclosure, which is supposed to have been in the *Setibreite* nome, would take in not only that nome, but seven nomes at least out of the ten, which were in the *Deltoid* triangle. The cubit of *Cairo* is properly 21.880 *English* inches. See *Arbuthnot's Tables*. pag. 66.

\* *Josephus contra Apion.* Lib. 1. §. 14.

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amount of that part of the province of *Cushan*, which was called by the Greeks *Pbaccusa*: the same, that had been their original place of residence, and which they made their last retreat. Here they were closely pressed; and after a siege of some time, they were reduced to a state of capitulation. The only terms, which the enemy would allow them, were that they should be permitted to retire unmolested, if they would immediately quit the country. They acceded to the terms; and forthwith evacuated the land of *Egypt*, which according to *Manetho* they had been in possession of above 500 years.<sup>3</sup>

I have mentioned, how great their alarms were in respect to the *Affyrians*, during their abode in *Egypt*. As they formed a large body at their departure, they were still afraid, that they might awaken the jealousy of their ancient enemies; especially, as every step they took, they advanced towards them. They therefore do not seem to have proceeded far; and there is great reason to think, that they took up their residence among the *Amalekites*, and the sons of *Captor* in <sup>4</sup>*Philistim*, and among the nations upon the *Red Sea*: from whence they extended themselves to the remoter parts of *Arabia*. The *Arabians* call the people, who conquered *Egypt*, *Amalekites*: and there were probably many of that tribe among them. This nation has been by many represented as the descendants from *Esau*; being reputed the posterity of *Elipbaaz* his firstborn, who had <sup>5</sup>*Amalek* by *Timna* the *Horite*. This is one of those strange suppositions, for which there is

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<sup>3</sup> In the term of 500 years, I imagine, is comprehended the time of the twofold race of *Shepherds* in *Egypt*, though not distinguished by *Manetho*.

<sup>4</sup> *Polemo*, styled Στυλονομα, who lived in the time of *Ptolemy Epiphanes*, and is quoted by *Africanus*, affirms that some forces withdrew out of *Egypt*, and settled in *Palestine* upon the borders of *Arabia*, in the time of *Apis* the son of *Phoroneus*. *Euseb. Praep. Evang. Lib. 10. Cap. 10.* *Marsham* supposes this to have been 272 years before the *Exodus*.

<sup>5</sup> *Gen. 36. v. 12.*

no accounting. Yet it is Mr. Sale's<sup>6</sup> opinion, and in some degree the opinion of the learned <sup>7</sup>*Reland*. But it is intirely groundless. The *Amalekites* were a very ancient nation; and engaged in the first warfare, that is recorded. They were far<sup>8</sup> prior to *Elipbaz*, or to *Esau*: and were a people before the birth of *Abraham*. Their name occurs very frequently in the sacred writings; which renders their history very plain: and when they are represented as attacking the children of *Israel* in *Rephidim*, they are particularly distinguished from the posterity of *Esau*. <sup>9</sup>"And the Lord said unto *Moses*, Write "this for a memorial in a book, and rehearse it in the ears of "Joshua: for I will utterly put out the remembrance of "Amalek from under heaven.—The Lord hath sworn, that "the Lord will have war with *Amalek* from generation to ge- "neration." <sup>1</sup>"Remember what *Amalek* did unto thee by the "way when ye were come forth out of *Egypt*.—Thou shalt "blot out the remembrance of *Amalek* from under heaven; "thou shalt not forget it." Not so with *Edom*: he is more respected and distinguished: and strict injunctions were given, that he might not be molested. <sup>2</sup>"Command thou "the people, saying, Ye are to pass through the coast of your "brethren the children of *Esau*, which dwell in *Seir*; and "they shall be afraid of you: take ye good heed unto your "selves therefore.—Meddle not with them: &c." <sup>3</sup>"Thou "shalt not abhor an *Edomite*; for he is thy brother." How is it possible, that these things could be said of one and the same people? and they must have been the same people, if the

<sup>6</sup> Universal History. Book. I. Chap. 5. Sect. 5.

<sup>7</sup> *Amalec ipse, עמלק, unde et gentis et terre nomen defluxit, nepos erat El- jari en filio Elipbaz et concubina Thamna.* Palæstina. Lib. I. Cap. 14.

<sup>8</sup> Clerici Comment. in Pentateuch. ad Gen. 14. v. 7. et Num. 24. v. 20.

<sup>9</sup> Exod. 17. v. 14, 16.

<sup>1</sup> Deuteron. 25. v. 17, 19.

<sup>2</sup> Deuteron. 2. v. 4, 5, &c.

<sup>3</sup> Deuteron. 23. v. 7. Numbers. 20. v. 14, &c.

the *Amalkites* were from the firstborn of *Esau*. They must likewise have been a very recent nation: whereas the *Amalekites* are spoken of as of antient date. For when the *Israelites* pitched in the plains of *Masch*, *Amalek* is mentioned as 4 "the "first of the nations," though the time was to come, when he was to "perish for ever." The princes of this nation were called *Agag*, from whence the people were denominated *Agagites*; a name no ways applicable to the sons of *Edom*: and their kingdom was so powerful, that it was prophesied of the house of *Israel*, 5 "his king shall be higher than *Agag*: " and his kingdom shall be exalted." The good bishop *Cumberland*, among others, takes much pains to set all this aside; merely because there was a man in aftertimes, whose name was *Amalek*. He takes it for granted, without the least evidence to support him in his notion, that this person gave name to a nation, which is mentioned some centuries before his birth. 6 " *Amalek was the first of the nations*; that is," says the bishop, " one of the earliest plantations: and accordingly " we find *Amalkites* named by *prolepsis* among the people in- " vaded by *Cbederhaomer*, Gen. 14. 7. and placed about *Kadesh* " and *Hazezon-tamar*, which lay within the *Horites* territory. " *Amalek*, *Esau's* grandchild, was not then born: but that " country in *Moset's* time being under *Amalek's* posterity, is " called *Amalek*: and so I conceive that *Balaam* meant, that " the kingdom, which in his time was under *Amalek*, was an " ancient kingdom even before *Amalek* was born." What unnecessary pains are here taken to perplex a plain and precise piece of history! At this rate, what can we depend upon for a certainty? what is there so express and determinate, but may be set aside by this evasive manner of interpretation? According to the bishop's notion, all is to go for nothing,  
that

4 *Numbers.* 24. v. 20.5 *Numbers.* 24. v. 7.6 *Origines Gent. Antiquissime.* pag. 139.

that *Moses* has here told us. When *Cbederlaomer* smote the country of the *Amalekites*, there was no such people. When the prophet looked on *Amalek* and said, *Amalek was the first of the nations*, it was only by anticipation; for the *Amalekites* were not in being at the time alluded to: so that it related to another people. But with due deference to this excellent prelate, this is a dangerous way of proceeding; as we can never at this rate have any sure grounds to go upon. A plain narrative is hereby embarrassed; and we are robbed of that confidence, which we may implicitly repose in the words of *Moses*. How does it follow, if a person chances to be of the same name, as a nation or tribe, that he must necessarily be the father of that tribe or nation? or at least, that he must give name to that body of men, and to the country, which they possess? It is notorious that there are innumerable instances to the contrary. Yet upon such a notion, backed with no show of authority, is this hypothesis founded; and the plain evidence of the sacred writer set aside. Thus we balance a feather against a talent of gold, and blindly fancy that it preponderates. The *Amalekites* were certainly a people of the highest antiquity. The founder of this nation, according to the *Arab* historians, was the fifth from <sup>8</sup>*Ham*. *Noab*, *Cham*, *Aram* or *Aran*, *Hutz* or *Uz*, *Ad* called *Ad*, *Amalek*. *Ad* the father of *Amalek* is reported to have been a person of great renown. His <sup>9</sup>name appears to have been after his death taken by many <sup>1</sup>princes as an honourable title. The *Florites*

<sup>8</sup> *Relandi Palæstina*. Lib. 1. Cap. 24.

<sup>9</sup> *Ad* signifies both a prince and a deity. In *Phenicia* they called the sun *Adad* and *Abad*: the former is translated from *Sanchoniatho* Αδαδον, the king of kings: the latter is *Uc* or *Ouc Ad*, a title which I have sufficiently explained. See *Eust. Prep. Evang.* Lib. 1. Cap. 10; and *Voss. de Orig. et Progr. Idololatr.* Lib. 1. Cap. 22. *Macrobius* Saturnal. Lib. 1. Cap. 23. gives a different interpretation.

<sup>1</sup> *Hadad*, *Bedad*, *Benbadad*, *Hadadezer*. One of the chief cities upon the Red Sea near *Midian* was *Adad*. *Ptolemy*, Lib. 6. All these names.

of *Seir*, whence *Eliphaz* took *Timna* his concubine, seem to have been of the *Amalekitish* race: and, as it is usual in families to keep up the memory of their forefathers by calling some of the posterity by their names; so among the sons of *Seir* the *Horite* we find the names of two of *Amalek*'s ancestors retained: which in some degree may authenticate this genealogy, that the *Arabians* present us with. The sons of <sup>2</sup>*Dishon*, who was the son of *Seir*, were *Uz* and *Aran*: which being the names of two of *Amalek*'s ancestors seem to point out that the *Horites* were of the same original. It is to be observed, that this *Seir* the *Horite*, with whose family the sons of *Edom* seem to have made a close alliance, is distinguished in a particular manner by *Moses*: for he is the only person, not immediately of patriarchic descent, that has his posterity in its different branches recorded.

*Ham* we find in many instances was pronounced *Cham*, and probably *Chem*: as several places, that took their name from him in *Egypt*, were called <sup>3</sup>*Cbemmis*. Hence it is, that in the above genealogy, some have by mistake altered his name to *Shem*, and supposed *Amalek* to be descended from that branch of *Noah*: on which account the name of *Cbus* is likewise omitted. This mistake appeared more plausible from *Aram* being the next in order; as *Shem* had a son of that name. <sup>4</sup>*Fuitque Aad filius Arami, filius Semi, filius Noe.* But there is reason to think, that the true name of this person was *Aran*: and it was *Chem* or *Cham* that was the ancestor of the people spoken of: and next to him was *Cbus*, though omitted in the recital. This mistake in mentioning one of

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names seem to have been compounded from *Ad*, and *Aad*. *Hadad* an *Edomite* is mentioned <sup>1</sup>*Kings.* 11. v. 14. See *Pocock's Specimen Hist:* Arab. pag. 2. with his note at pag. 35.

<sup>2</sup> *Gen.* 36. v. 28. <sup>1</sup> *Chron.* 1. v. 42. *Gen.* 36. v. 20.

<sup>3</sup> See page 102. Note 6.

<sup>4</sup> *Eutychii Annales*, interpr. *Pocockia*. Tom. 1. pag. 60.

the sons of *Noab* for another occurs too often. In the *Paschal Chronicle*, *Chus* is said to be the son of *Shem*: <sup>5</sup> εκ της Φυλης των Σημ, Χειροματις κ. τ. λ. for Χημ or Χαιμ. In like manner *Syn-cellus*; <sup>6</sup> Ἰστον δὲ ὅτι ὁ Χαλδαιος απο τη Σημ καταγονται, εξ ὧν ὁ Αβρααμ. It should have been απο τη Χημ or Χαιμ. He mistook *Shem* for *Cham*; and in consequence of it has made *Abraham* a *Chaldean* by blood as well as by country.

There is another passage in the *Paschal Chronicle*, as erroneous as the former. <sup>7</sup> Εκ δε της αυτης Φυλης των Σημ της κρατησασης Συριαν — τη πρωτε υιω της Νωε εγεννηθη και ανεφανη ανθρωπος γιγαντογενης, ονοματι Κρονος. The person he alludes to, is *Nimrod*, whom he represents as of the line of *Shem*: and makes *Shem* the eldest of the sons of *Noab*: whose posterity he says conquered *Syria*. But *Syria* they had by allotment: and *Shem* was not the eldest: for the Scripture mentions him as the brother of *Japhet* the elder.

These mistakes, though very capital, occur frequently in the later Greek historians: particularly in *John Malala*, and writers of his stamp. One instance will give an idea of his merit, as it contains a complication of blunders. <sup>8</sup> Εν δε τοις χρονοις της Αβρααμ εβασιλευσεν Ασσυριων ο εκ της Φυλης των Σημ Ναραχω. “In the days of *Abraham*, *Naracho* was king of the *Af-syrians*, who was of the family of *Shem*:”—instead of, *Ai-gypciaw* ο εκ της Φυλης της Χαιμ Ναραχω; “*Necbo*, of the race of “*Ham*, was king of *Egypt*.” His meaning in this passage cannot be mistaken; and the whole of it must relate to *Egypt*: for he mentions the history of *Joseph*; and absurdly says, that *Naracho*’s cook bought *Joseph* of the *Saracens*.

<sup>5</sup> *Cron. Pasch.* pag. 36. See *Vossius de Orig. et Progr. Idol.* Lib. 1. Cap. 24.

<sup>6</sup> *SynCELLi Chron.* pag. 98.

<sup>7</sup> *Cron. Pasch.* pag. 92.

<sup>8</sup> *Malala Chron.* pag. 71. Oxon. 1691.

OF SOME  
A T T E M P T S  
OF THE  
C U S E A N S U P O N E G Y P T ,  
A F T E R T H E Y H A D L E F T I T .

AFTER the retreat of the *Cuseans* from *Egypt*, they seem to have soon recollected themselves; and in the next reign they again invaded the <sup>1</sup>country. This shews, that they did not betake themselves to any considerable distance. They had a hard struggle for thirteen years; when fortune declared against them; and they were obliged finally to retreat. The *Egyptians*, provoked at this unexpected inroad, resolved to be aggressors in their turn; and accordingly levied an army, and attacked the *Cuseans* upon their own <sup>2</sup>ground. This war is termed by the *Greeks* the war against the *Ethiopians*: under which name I have shewn that they always mention the *Cuseans*. It is probable, that the *Israelites* had some share in it. The sacred writers say nothing of this affair; it being a circumstance not at all relating to the grand scope and purpose of the Scriptures; but belonging rather to

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<sup>1</sup> *Manetbo apud Joseph.* contra Apion. Lib. 1: §. 26, 27.

<sup>2</sup> *Cron. Alexandr.* ad annum XXXI Mois. pag. 148.

the Egyptian history, than to that of the sons of *Israel*: *Aratapanus* however and <sup>3</sup> *Josephus* mention, that the conduct of this war was intrusted to *Moses*: and they are followed in this history by *Cedrenus* and *Zonaras*. They tell the particulars of it: that <sup>4</sup> *Moses* passed a desert to attack the *Ethiopians*; which desert was full of serpents: that he came up to them, and defeated them; and afterwards married a daughter of a prince of the country. These *Ethiopians* were certainly *oriental*: and though the circumstances are somewhat obscure; yet the desert, which he passed to the attack, and the wife, he married, who was a *Cusean*, the daughter of a prince of *Midian*, point out the enemy, he was engaged with, and certify the particular race. He could not attack these *Ethiopians*, as they are stiled, without passing a desert: and though other wilds might abound with venomous reptiles, yet the *Arabian* <sup>5</sup> sands were particularly famous on that account. <sup>6</sup> " Beware " that thou forget not the Lord thy God," said *Moses* to the *Israelites*, " which brought thee forth out of the land of " Egypt, from the house of bondage; Who led thee through " that great and terrible wilderness, wherein were fiery ser- " pents, and scorpions, and drought, where there was no " water." It was a part of this same wilderness, which *Moses* passed with his army: and they were the *Cusean* and *Amalekitish*<sup>7</sup> nations, which he invaded. This was perhaps  
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<sup>3</sup> *Antiq. Jud. Lib. 2. Cap. 10.*

<sup>4</sup> This piece of history is rejected by *Theodore*, *Interrog. 22.* in *Num.* but without reason. If we admit nothing for truth, but what is in the *Scriptures*, we shall abridge ourselves of many and great helps towards their illustration.

<sup>5</sup> Of these sands and the serpents in them, see *Strabo*, Vol. 2. pag. 1155. *Prosp. Alpinus de morbis Aegyptiorum*, Lib. 4. Cap. 9. *Lucan*, Lib. 9. *Herodotus*, Lib. 2. Cap. 75. and *Pliny*.

<sup>6</sup> *Deut. 8. v. 11, &c.*

<sup>7</sup> *Zonaras* supposes, that they were the *occidental Ethiopians*, with whom *Moses* was engaged; and that he took their capital *Saba*. *Lib. 1. Cap. 12.* But *Saba*, were this circumstance true, was well known to have

been

one reason, why the *Amalekites*, when the children of *Israel* afterwards were passing the wilderness of *Sin*, fell unexpectedly on their rear, and harrassed them in their march; so that they brought them ill prepared for it to a<sup>8</sup> pitched battle. And long after, whilst the nation of *Amalek* existed, they took every opportunity of confederating against the people of *Israel*, and distressing them every way: till they were themselves reduced to the last extremity by *Saul* and *David*; and finally ruined by *Hezekiah* king of <sup>9</sup>*Judah*. Nor did their inveteracy cease with their nation: as long as any survived of the old stock, wherever scattered and removed, they still contrived mischief to the *Jews*: and at one time were well nigh retaliating all, that they had suffered from them: the whole of the surviving race of *Israel* being brought to the very brink of ruin by the wicked suggestions of <sup>1</sup>*Haman*, who was an *Agagite*. The danger was so imminent and immediate, and the mischief so narrowly escaped; that the *Jews* still hold an annual feast in commemoration of their great deliverance.

I have more than once taken notice of the alarms and anxiety of the *Cusans*, while they were in *Egypt*. As soon as they were departed, the *Egyptians* seem to have lapsed into the same suspicions and fears. It is remarkable, that *Joseph*, in his first interview with his brethren in *Egypt*, repeatedly tells them that they are spies. <sup>2</sup>“Ye are spies; to see the nakedness of the land ye are come.” And, <sup>3</sup>“That is it  
“that

been a city in *Arabia felix*, and appertained to the *Ethiopians* of the east; that is, to the *Arabians*.

<sup>8</sup> *Exod.* 17. v. 8:

<sup>9</sup> *Saul* defeated the *Amalekites*, <sup>1</sup> *Sam.* 14. v. 48. &c chap. 15. *David* defeated them, <sup>1</sup> *Sam.* 30. v. 11, &c. <sup>2</sup> *Sam.* 1. v. 1. *Hezekiah* finally ruined them, <sup>1</sup> *Chron.* 4. v. 39, &c.

<sup>1</sup> *Ester* 3. v. 8.

<sup>2</sup> *Gen.* 42. v. 9.

<sup>3</sup> *Ibid.* v. 14.

" that I spake unto you, saying, Ye are spies.<sup>4</sup>" Although he knew them, and only affected to speak in this manner, yet it must be imagined, that he spoke the language of the times; and that such suspicions and jealousies were not uncommon among the *Egyptians*. Now almost all nations in those days, particularly those of *Canaan*, who were the nearest, were so small and circumscribed, that it was impossible they could give uneasiness to so powerful a kingdom, as *Egypt*.<sup>5</sup> *In Aſīd regna vetuſiſſima ſunt anguſtissima.—Urbes ſingulae ſuos babebant τοπαρχας.*<sup>6</sup> Strabo says the same : Τοπαλαιον μεν ουν ὁι Αραδιοι καὶ δ' αὐτοις εβασιλευοντο παραπληθιας, ὥστε καὶ των αλλων ἕκαστη πολεων των Φοινικιδων. One prince of that country, and of no great extent of province, is said to have had seventy vassal kings.<sup>7</sup> A people so numerous, and every way so secured as the *Egyptians*, (*δυσεισβολος πανταχοθεν Αργυρος*) could not have entertained any fears about such puny states. Their jealousies and alarms must have been on account of some more powerful enemy, whose strength, and whose hostile inclination they had experienced. In short, it could be no other nation than the *Cyprians*; who were in the vicinity of *Egypt*, and always ready to take every opportunity to molest it. By this means we may explain the words of *Joseph*, which undoubtedly were not thrown out at random : but had some allusion to the times, and were uttered with a particular reference to the circumstances of the country.

<sup>4</sup> See Cumberland's Sanchoniatho. pag. 384.

<sup>5</sup> Marsham. Canon. Chron. Sec. V. pag. 76.

<sup>6</sup> Strabo. Vol. 2. pag. 1094.

<sup>7</sup> Judges. I. v. 7.

OF THE  
**E D O M I T E S**  
AND  
**P H E N I C I A N S.**

*AFRICANUS* styles the shepherds, that were in *Egypt*, *Pbenicians*: by which circumstance many have been misled. This I wonder at: for though there is a difference in the name of the people, yet one and the same nation is meant. The true *Pbenicians* were the sons of *Esau*, who was called *Edom*: and they settled first at mount *Seir*; and upon the *Red Sea*, which received it's name from them. Both *Phoinic* and *Edom* signify *red*; which the *Greeks* changed to *Erythrus*, a word of the same meaning. They appear to have been a very great and knowing people: and though there are no annals of their nation remaining; and their history is very obscure; yet so far we may learn in general, that they were very rich and powerful; carrying on an extensive traffick in the sea, which they lived upon, and a great way farther; engrossing all the trade of the east. Their character must have been very respectable: for the prophets mention <sup>2</sup>“ The wise men out of *Edom*, and understanding out of the mount <sup>3</sup>“ of *Esau*; And thy mighty men, O *Teman*.” <sup>3</sup>“ Concerning

<sup>1</sup> *Genefis* 25. v. 30.

<sup>2</sup> *Obadiab* v. 8, 9.

<sup>3</sup> *Jeremiab* 49. v. 7.

"*ing Edom, thus faith the Lord of hosts; Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?*" And so truly noble and royal do they seem to have been, that the prophet *Isaiab* borrows his ideas from their supposed dignity and appearance; when he mystically describes our Saviour in his state of manhood, making his glorious advances upon earth. 4 "Who is this that cometh from *Edom*, with dyed garments from *Bozrah*? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." This people in process of time got possession of *Tyre* and *Sidon*, and the adjacent country; which was called from them *Poenicia*: but how early they settled here, is uncertain. They sent out many colonies: and traces of them are to be found, as far as *Gades* and *Tarceus*. *Herodotus* mentions, that they came originally from the *Red Sea*. 5 Οὐτοις δὲ οἱ Φοινίκες το παλαιον οἰκεον, ὡς αυτοι λεγασι, επει τη Ερυθρῃ θαλασσῃ ενθευτει δε ὑπερβαντει τη Συριης οἰκεον, το παρα θαλασσαν. 6 Τεττες γαρ [Φοινίκες] απο της Ερυθρης καλεομενης θαλασσης απικομικε. But the best account of them is in the poet 7 *Dionysius*; who celebrates them for their ingenuity and knowledge; mentions the chief places where they settled; and speaks of them, as the first merchants upon the earth:

'Οι δ', ἀλος συγγυς εοντες, επωνυμιην Φοινίκες,  
 Ταν δ' ανδρων γενεης οι Ερυθραιοι γεγαστιν,  
 'Οι πρωτοι ιησοσιν επειρησαντο θαλασσης,  
 Πρωτοι δ' εμπορης ἀλιδινεος εμνησαντο,  
 Και βαζων οιδανιων αερων πορον εφρασταντο.  
 'Οι τ' Ιοπην, και Γαζαν, Ελαιδα τ' εναιστο,  
 Και Τυραι ωγυγιην, Βηρυτε τ' αιαν ερανην,  
 Βυβλαι τ' αγχιαλον, και Σιδονα αιθεμοεσσαν.

Those,

<sup>4</sup> *Isaiab* 63. v. 1.

<sup>5</sup> *Herodotus* Lib. 7. Cap. 89.

<sup>6</sup> *Ibid.* Lib. 1. Cap. 1.

<sup>7</sup> *Peripl. v. 905.*

Those, who settled at *Gades* and the remoter parts of *Spain*, carried thither many memorials of their original country; particularly the name of *Edom*, by translation *Erythra*, which they conferred on that part, where they inhabited; and especially on an island, mentioned by *Pliny*.<sup>8</sup> *Erythria dicta est, quoniam Tyrii, aborigines eorum, orti ab Erythræo mari ferebantur.* The original *Phenicians* therefore were the people of *Edom*; who lived near the *Arabians* and *Amalekites*, and intermarried with their families, and are often confounded with them. They seem to have carried their knowledge with them, wherever they settled; and there are continual allusions in Scripture to their wisdom and experience.<sup>9</sup> “And *Hamath* also shall border thereby; *Tyrus* and *Zidon*, though it be very wise.” The *Carthaginians* are represented as a knowing and politick people. It is remarkable, that their chief city *Carthage* was originally called *Bosra*, the name of the capital of *Edom*. Their language too was a dialect of the *Hebrew*: and the above city is said by *Pbilistus* to have been built by *Efor*, to whom he subjoins one *Carchedon* of *Tyre*:<sup>2</sup> Καρχηδόνα φησι Φιλίσος κτισθηναι υπὸ Εζώρου καὶ Καρχηδόνος τῶν Τυριών. Possibly *Spain* might receive the name of *Iberia* from them; who, when they settled in the parts particularly so called, were distinguished by their most ancient family name Ἐβραῖοι *Ebrai*. The original name of the river *Iberus* seems to have been the *Eber*, called at present *Ebro*. They settled in

<sup>8</sup> *Plin. Nat. Hist. Lib. 4. Cap. 22. Strab. Vol. 1. pag. 257. Fest. Avieni Orbis Terr. Descr. v. 1063. Hi Rubro a littore quondam Mutavere domos. Solin. Cap. 26. Quam [insulam] Tyrii a Rubro profecti mari Erythram nominarunt.*

<sup>9</sup> *Zecl. 9. v. 2.*

<sup>1</sup> *Plauti Poenulus. Act. 5. Sce. 1. Bochart Geogr. Sacr: pars post. Lib. 2. Cap. 1.*

<sup>2</sup> *Euseb. Chron. Can. pag: 31.*

in many parts of this country, but chiefly, as I have shewn, near *Gades*: and it is observable, that here was the principal seat of the *Iberi*, placed by *Stephanus Byzantinus προς τας Ἡρακλειας σηλαις*; and mentioned by *Dionysius* in the same situation,

<sup>3</sup> Αγχες σηλαιων μεγαθυμων εθνος Ιβηρων.

The *Iberians* therefore appear to have been the same nation as the *Erythreans* or *Edomites*; who came from *Tyre*, and were generally mentioned by the name of *Pheenicians*: yet lost not their original gentile name from *Heber*; but were at times termed *Eberi*, or *Iberi*, according to the Greek manner of expressing it. The chief city of this country is at this day called *Ebora*; and is near the ancient *Gades*. So wide did this active people extend themselves: and they were for ages very powerful; till by degrees they were weakened in every part, and insensibly sunk into oblivion. In the time of the Greeks the *Arabians* were in possession of *Edom*, the original country of the *Pheenicians*; and retain it to this day. Hence it is that they have been mentioned as coming from *Pheenicia*; and sometimes called *Pheenicians*. Such misnomers are very common in the writings both of *Greeks* and *Romans*. The land of *Israel* was called *Judea*, *Syria*, *Idumea*, *Pheenicia*, *Palestine*: yet were they all distinct countries. <sup>4</sup>*Pbil* the *Jew* calls the *Amalekites*, who attacked the *Israelites*, *Pheenicians*: and the *Amalekites* were *Arabians*. So that there need not be any difficulties raised, if we find the *Cuseans* represented under that denomination.

*Bochart* tries to invalidate these accounts of the *Pheenicians*; and will not allow, that they came from *Edom* and the *Red Sea*. He quotes every author, that I have above mentioned, and particularly *Herodotus*; but sets aside their evidence: and the reason, which he gives, is very extraordinary. <sup>5</sup>*Tamen ex Scripturâ constat Phœnices esse autochthonas, et statim à primâ illa*

<sup>3</sup> Περὶ γ. v. 282.

<sup>4</sup> *Pbil. Jud.* 636. and 115. Edit. *Mangey*.

<sup>5</sup> *Geogr. Sacr. pars poster. Lib. 1. Cap. 43.*

*illa terrarum divisione patrem illorum Chanaanem in Chananam se contulisse. Sed Judæos, qui, cum in terris Mari Rubro vicinis diu errâissent, Phœnices partem invaserunt, Phœnicum nomine potuit significare Herodotus.* He says, “ it is manifest, that the “ *Phœnicians were aborigines: that Canaan was the father of them: and that he came into the country, which they possessed, immediately upon the dispersion:*” all which he advances upon the authority of the Scriptures. What he mentions of *Canaan*, and of the *Canaanites*, is very true: but in respect to the *Phœnicians* he plainly begs the question. They are so far from being represented in Scripture as the descendants of *Canaan*; that the Old Testament does not once in the whole course of its history mention their name. And as to the *Jews* being meant by *Herodotus*, when he speaks of the *Phœnicians* coming from the *Red Sea*, there are no grounds for such a surmise. *Herodotus*, it seems, might call them *Phœnicians, who, when they had been a good while in the vicinity of the Red Sea, invaded part of Phenicia.* The country, which they invaded, was *Canaan*: and should we agree to substitute the name of *Phœnicia* in lieu of it, which is not allowable, yet even this can never authorize the inferences, which are made. *Herodotus* is at this rate guilty of a twofold mistake: first in supposing the *Jews* to have been *Phœnicians*, because they invaded a country, afterwards so called: and secondly for imagining that they came originally from the *Red Sea*, because in their retreat from *Egypt*, they were a good while in its neighbourhood. Is there in this notion the least show of probability? *Bochart* mentions a particularly learned person, who differed from him, and asserted, that the *Tyrians* were originally from *Edom*; to which he answers—*puto id gratis afferi, et sine autbore idoneo:*<sup>6</sup>—for this migration of the *Edomites* there is

<sup>6</sup> *Bochart. Geogr. Sacr. pars posterior. Lib. 1. Cap. 43. pag. 683.*  
*Stephanus in Azoto. ταῦτη εκτινάσθαι τον επανελθόντων αὐτὸν Ερυθρας Γαλαξεων Φυγαδῶν.*

— *Hi Rubro à littore quondam*  
*Mutavere domos.—Festus.*  
*Tyrii à Rubro mari profetti. Solinus.*

is no good voucher. Strange! when so many writers are quoted for it by himself; some of whom are of the very first rank. I will transcribe them in his own words, as they stand at the top of the page:— *ita tradunt Herodotus, et in Strabone nonnulli, et Dionysius Periegetes, Festus, Priscianus, Plinius, Solinus, Stephanus*: to which may be added *Trogus* and *Diodorus Siculus*, whom he quotes for it in another<sup>7</sup> place. All these are set aside with <sup>8</sup>*Herodotus* at their head, though he had been in *Pbenicia*, and visited *Tyre*, and must speak from knowledge, obtained upon the<sup>9</sup> spot. What is extraordinary, to all this positive evidence on one side *Bochart* has nothing to oppose but the doubts and scruples of<sup>1</sup> *Strabo*, who was not quite satisfied, whether the ancient *Tyrians* were not a colony from *Greece*.

In another place *Bochart* puts a question to this purport: Why it happens, if the *Pbenicians* were the descendants of *Canaan*, that the *Greek* writers never speak of them as such; nor call them by this family name? To which *Bochart* returns no very satisfactory answer. “*Respondebo Chananæos puduisse sui nominis, et defuisse sic appellari, propter anathema contortum in patrem suum Chanaan.*” Whence does the learned *Bochart* obtain this knowledge? how was it possible for him to arrive

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<sup>7</sup> *Bochart. Geogr. Sacra. pars posterior. Lib. 4. Cap. 34. pag. 301.*  
*Pars prior. Lib. 1. Cap. 43.*

<sup>8</sup> *Herodotus. Lib. 1. Cap. 1. pag. 1.*

<sup>9</sup> *Bochart* imagines, that *Herodotus* did not get his information from the *Tyrians*, but from the records of *Persia*: but he does not attend to the words of the historian, nor quote him quite fairly. He leaves out, what related to *Persia*; and joins two sentences, which were originally independant. The words of *Herodotus* are not—*The Persians say, that the Tyrians came from the Red Sea.*—but—*The Persians maintain, that the Pbenicians were the cause of the differences, which subsisted between the European and Asiatic nations: for the Pbenicians coming from the Red Sea, &c. first ventured upon long voyages.* This makes a wide difference in the narration. This latter part is no more an history borrowed from *Persia*, than the stories of *Io*, and *Europa* are, which are joined with it, and are mentioned in the same account. *Bochart supra.* See *Herodotus. Lib. 1. at the beginning.*

<sup>1</sup> *Strabo. Lib. 1. pag. 73.*

<sup>2</sup> *Geogr. Sacr. pars prior. Lib. 4. Cap. 34.*

at it, if it were true? But it is certainly a most improbable notion. All nations, but the *Israelites*, were in great uncertainty about their original: and there is no more reason to think that the *Canaanites* were acquainted with the true history of *Ham* and *Canaan*, than the *Ionians* and *Greeks* were with that of *Javan* and *Elisha*. Besides, how strange it is to suppose, that they should admit this gentile name from the general dispersion of mankind; that is, at least for twelve or fourteen hundred years; and then in the time of the *Greeks* become of a sudden ashamed of it, and lay it aside! It would certainly have been an unnecessary precaution, at whatever time their acquaintance commenced: for the *Greeks*, if it had been continued, would have been never the wiser; nor have found out the history annexed to it. It was an account, I believe, too ancient for the natives themselves to have been acquainted with. They looked up to *Belus* and *Chronus* for their ancestors: and held *Ogus* and other <sup>9</sup> heroes for their founders, of a very uncertain original; their notions not being uniform. For they were a trading people, and the *Tyrians* particularly a mixed multitude. The trade of this place, as well as government, was at last engrossed by the sons of *Edom*, who were called *Pheonics*, and entailed that name upon the country.

That I may compleat this argument, I beg to know, if the *Canaanites* were *ab origine Phenicians*, how it comes to pass, that the sacred writers are silent on this head, who are so particular about the history and original of the sons of *Canaan*? And as they are silent in respect to this piece of history, I should be glad to be informed, whence the learned *Bochart* gets his intelligence? The same demand may be made upon

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<sup>9</sup> Such as *Demaroun* and *Melicarthus*. Τῷ δὲ Δημαροῦ γίνεται Μελικάρθος, ὁ καὶ Ἡρακλῆς. *Euseb.* Praep. Evang. Lib. 1. Cap. 10. *Eusebius* mentions likewise one *Dasanaus*, Chron. Canon. interprete Hieron. ad num. CCCCXCVIII. which seems to be the same name as the *Dorsanes* of *Hesychius*. Δορσανός, ὁ Ἡρακλῆς πατέρας Ἰνδοῖς. See *Vossius de Orig. et Progr. Idololatr.* Lib. 1. Cap. 22.

<sup>1</sup> *Numbers.* 22. v. 4. 7.

<sup>2</sup> *Jos.* 13. v. 12.

bishop <sup>3</sup>Cumberland; who takes this point for granted, and in consequence of it makes the *Shepherds*, who invaded *Egypt*, *Canaanites*; and builds largely upon this notion. The greatest part of the country of *Canaan* was seized upon by the *Israelites*, and the natives almost extirpated. Those, who remained to the north, were subdued by the king of *Damascus*, and other *Syrian* princes; and the sea coasts were occupied by the sons of *Edom*, as I have shewn. The *Jews* to the last called that part of the country, which they did not possess, *Canaan*; and the people are sometimes termed *Canaanites*. Thus St. Matthew mentions <sup>4</sup>"a woman of *Canaan*, who 'cried unto Jesus.' But when we come to enquire farther, we find by St. Mark, that 'the woman was a Greek, a Syrophenician by nation:' so that she had not the least tincture of the ancient *Canaanite's* blood; but was merely an inhabitant of the country. And although the Apostles do still make mention of the land of *Canaan*, yet they seem industriously to distinguish the coast of *Tyre* and *Sidon* from it: which they call <sup>5</sup>*Pbenice*. We may therefore rest assured, that the *Pbenicians*.

<sup>3</sup> It is true, in the remains of *Sanchoniatho* we are told, that *Cibnæs*, or *Canaan*, was the father of *Phoinix* or the *Pbenician*. But it must be considered, that these are not the real words of this writer, but a Greek version: where the translator, instead of the word *Canaanite*, which was not familiar to him, has substituted a name with which he was better acquainted. It cannot possibly be supposed that *Sanchoniatho*, when he speaks of *Casaan*, who was the true father of the *Canaanite*, and where he must naturally allude to the patronymic, should go wide of the mark, and term him the father of the *Pbenician*: even if we suppose the two names to relate to the same people; which they certainly did not. The sons of *Casaan* are enumerated in *Genes* chap. 10. v. 15. according to their families; and no such name as *Pbenix* or *Pbenician* occurs. *Stephanus Byzantinus* mentions the same circumstance, that we find in *Sanchoniatho*; but introduces it with a proper limitation: Χαν· ὄντες ἡ Φοινικη εκάλειτο.—Το εθνικο ταυτη Χαν. This in some degree may be accepted as true.

<sup>4</sup> Chap. 15. v. 22. *Mark.* 7. v. 26. Γυνη Ἐλλην, Συροφοινικη τω γυναι.

<sup>5</sup> *Aet.* 11. v. 19. Chap. 15. v. 3. Chap. 21. v. 2, 3. Και εὐροτες πλειον διατερη εις Φοινικη, επιβασις αποχρυση. Αναφανετες δε την Κυπρον, κατ

nicians were not Canaanites. I may be asked in my turn, if the Phoenicians were from Edom, how it comes to pass, that the sacred writers never take notice of this circumstance, nor mention them by either of those names? The answer in this place is obvious. The name *Punic*, from whence came the word *puniceus* of the Romans, the Φοινίξ of the Greeks, and the name of the Carthaginians *Punic*, was not the original name of this people, but *Edom*; in the room of which the former was substituted, being a word of the same purport. This however was not the term, which the sacred writers were used to: had they called this people by their family name, it would have been *Edomites*. But this would have been accompanied with some ambiguity; as there would have been two nations of the same name: and with some impropriety; as they were not of that country, though in great measure of the same lineage. They therefore call them always the *Syrians*, and the *Sidonians*; which was the strict truth, and attended with no uncertainty. As to the silence of the Scriptures concerning this people coming originally from *Edom*; it amounts to nothing. The Scriptures are never fraught with unnecessary truths:<sup>6</sup> had it been a circumstance at all necessary to have been made known, and of consequence in the Jewish history; it would certainly have been transmitted to us.

καὶ καταλιπόμενοι αὐτῷ ευστήμονα, παλεόμενοι εἰς Σύριαν, καὶ κατηχθόμενοι εἰς ΤΤ-  
ΠΟΝ. The sea coast only was *Phoenicia*; the rest was *Canaan*.

<sup>6</sup> The history of *Canaan* was very much connected with the history of the *Israelites*: but that of the *Phoenicians* had not the same relation; nor was it so necessary to be explained.

A FARTHER  
ACCOUNT OF THE PLACES,  
TO WHICH THE  
SHEPHERDS RETREATED.

THE *Cuseans* retiring towards the *Amalekites* and the country of *Edom* gave rise to the tradition, that both these nations had conquered *Egypt*. And so far may have been true, that the former had some share in the conquest; as the *Arab* historians maintain. That the *Cuseans* settled here, and mixed with the nations round about, appears pretty evident from the many places of *Cusean* original, that this part of the world abounds with. I am sensible, there is generally a great fallacy in being determined by a similitude in names; which are often distorted and misapplied, to favour a particular notion. But when they are plain, and in great numbers, and fairly correspond with other places of a different situation; it is a proof, that people of the same lineage or nation must have been resident in the different parts, where they occur. In the lot of the tribe of *Judah*, which comprehended a great deal of the country conquered to the south, (much of which was from the *Amalekites*) there are many names of places, that correspond exactly with others in *Egypt*, which we have shewn to have been of *Arabian* original.

There

There is in the first place to be found the name of the very country, that they had deserted, *Gosben* or *Gusben*; whose true pronunciation, and orthography I supposed was *Cushan*. It lay to the south of *Judah*, not far from mount *Seir*: and among other places taken from the *Amalekites* by the children of *Israel*, this was one: 1 " So *Joshua* smote all the country " of the hills, and of the south, and of the vale, and of the " springs, and all their kings:—And *Joshua* smote them from " *Kadeb-barnea* even unto *Gaza*, and all the country of Go- " *shen*, even unto *Gibeon*.<sup>2</sup> 2 " So *Joshua* took all that land, " the hills and all the south-country, and all the land of Go- " *shen*,—Even from the mount *Halak*, that goeth up to *Seir*, " even unto *Baal-Gad*. Hence we find, that to the south of *Judea* there was a land of *Gosben*, in the country of the *Amalekites*. That here had been the residence of some people from *Egypt*, may be inferred from the history of the sons of *Simeon*, who were in situation collateral with those of *Judah*.<sup>3</sup> They " went to the entrance of *Gedor*, even unto the east side of the " valley, to seek pasture for their flocks. And they found fat " pasture and good, and the land was wide, and quiet, and peace- " able; for they of *Ham* had dwelt there of old. And these " written by name came in the days of *Hezekiah* king of Ju- " *dah*, and smote their tents, &c.—And some of them, even " of the sons of *Simeon*, five hundred men, went to mount " *Seir*,—And they smote the rest of the *Amalekites*, that were " escaped, and dwelt there to this day," By this, I think, it appears, that the people of *Ham* in this passage are reckoned among the *Amalekites*: and " by the residue of the *Amalekites*" is to be understood the remnant of the people of *Ham*. This people I suppose to have been a part of the *Arabian* shepherds or *Cuseans*; who were called the people of *Ham* from their

<sup>1</sup> *Joshua*. 10. v. 40, 41.

<sup>2</sup> Chap. 11. v. 16.

<sup>3</sup> *1 Chron.* 4. v. 39, &c.

their so long residence in *Egypt*, the original land of *Ham*. Many of those, that retired from *Egypt*, as well as those, that were driven from *Goshen* by *Joshua*, seem to have betaken themselves to the coast of the *Red Sea*; where they occur under the names of *Gafandæ*, *Cassanitæ*, and *Casandres*; as they are described by <sup>4</sup>*Agatharchides*, *Stephanus* and *Diodorus*. Here they built a city *Aur* or *Oropolis*, changed by the Greeks to *Heroum* and *Heroopolis*. They had a second of this name, mentioned by *Stephanus*; *Avara*, πόλις Αραβίας: which I take to be the same, that is by <sup>5</sup>*Josephus* called the city of *Alorus*. It is mentioned by the *Nubian geographer* under the name of *Ara* and <sup>6</sup>*Aura*; and is called *Avara* (Αναρα) by <sup>7</sup>*Ptolemy*; and by it's situation appears to have been near to *Midian*. Near this was a city named by *Stephanus* Βασαμψα—Βασαμψα, πόλις εν τῷ Αραβίκῳ κολπῷ, περὶ την Ερυθραν θαλασσαν, ὁ εἰς τὸν οἶκον Ἡλιόν. The interpretation shews the true etymology of the word, which should have been expressed Βαθψαμας, the same as *Bethsemesh*, *Bethsemesh*, which signifies “the house “of the sun.” There was another *Bethsemesh*, in that part of the tribe of *Judah*, which was taken from the *Amalekites*, near the country of *Goshen* above mentioned. <sup>8</sup>“ And the bor-  
“ der

<sup>4</sup> Τυτῶν αεγγειτονες εἰσιν Αλιλαιοι καὶ Κασανδρεις. *Agatharchides de Rubro mari. Geogr. Vet.* Vol. 1. pag. 60. Κασσανται, εἴνος ει τῇ παραλιᾳ τῆς Ερυθραν θαλασσης. *Steph. Byzant.* Ἡ δὲ ἔξις χωρα κατοικεῖται μετ' ὧν οἱ Αραβῖαι Αλιλαιων καὶ Γασανδρων. *Diod. Sic. Lib. 3.* pag. 125. Κασσαντων χωρα is mentioned likewise by *Ptolemy*, *Geogr. Lib. 6*; and by *Marcianus Heracleota* in *Steph. Byzant.* The original name of the ancient city *Petra* was *Ratb-Alilat*; which it still retains. *Sandys's Travels*. Book 2.

<sup>5</sup> *Joseph. de Bell. Jud. Lib. 4. Cap. 9.*

<sup>6</sup> Vide *Climat. 3tii part. 4tam.* pag. 107. *Haura* is mentioned as a *Roman garrison* with a centurion's guard. *Abulfeda*. It is the same as the tower of *Acara* or *Ouc-Aura*; by some said to have been built by *Ishmael*.

<sup>7</sup> *Geogr. Lib. 5.*

<sup>8</sup> *Jos. 15. v. 10.*

"der [of Judah to the south] compassed from Baalab westward unto mount Seir, and passed along unto the side of mount Jearim, which is Cbesalon, on the north side, and went down to Beth-shemesh." Here was likewise *Ain Shemesh* or *On*, similar to that in *Egypt*; called the "fountain of the sun," and situated near to *Elab* and *Midian*: and *Gæn*, an *Egyptian* city. Some of these *Cœsians* settled on the coast of the *Red Sea*, somewhat lower; and were the *Arab-Egyptians* of *Ptolemy*. <sup>1</sup>*Την δε τραπεζαν Αραβικην καλεσθαι στην παραλιαν επαρχιαν Αραβικων αντιτιθειει, Ιχνευθειει, ει διεγενερει παραγγεις.* The reason of their being called so is obvious: their twofold connection explains it. They inhabited the western coast, as the *Cœsians* of <sup>2</sup>*Diodorus* did the eastern. They are represented as a very ancient nation; and their chief port upon that sea was <sup>3</sup>*Cœus*; which the *Egyptians*, when they long after began to think of commerce, seized upon. This is the <sup>4</sup>nation that preserved that memorable tradition of the retiring of the *Red Sea*,<sup>5</sup> and leaving a dry space in the middle: which originally alluded to the miraculous passage of the *Israelites*. All these evidences shew, that the sons of *Cœus* settled in these parts; which might have been at several periods; but particularly when they retired from *Egypt*. On the other side they extended them-

<sup>1</sup> *Μετα τον την Ελαντην μυχην οριον την Αραβικην καλεσθαι Ονν,* *Medians*, x.v.2. *Ptol. Geogr. Lib. 6.*

<sup>2</sup> *Ptol. Geogr. Lib. 4.*

<sup>3</sup> *Diodorus Sic. Lib. 3. pag. 125.*

<sup>4</sup> Of *Cœus*; see *Abulfada*, *Descriptio maris Al Kolzum*. *Geogr. Vet. Vol. 3. pag. 70.*

<sup>5</sup> They reached southward from *Clytma*; at which place the children of *Israel* are supposed to have passed the *Red Sea*. *Κλυτμα — δι παλαιον το Ισραηλιτικον Φυγεντος την Αιγαειτην αφεογε το πανδον διασπασθεντοι.* *Excerpta à Philostorgio*, *Lib. 3. Cap. 6;* apud *Euseb. Hist. Eccles. Edit. Reading. Vol. 3.*

<sup>6</sup> Ovington in his voyage up the *Red Sea* takes notice of *Gezon* in the latitude of  $17^{\circ}$ ; and mentions the kingdom of *Caffen* towards the entrance of the same sea. Captain *Saris* calls it *Cusbin*. *Purchas. Vol. 1. pag. 339.*

themselves very far in *Arabia felix*; where may be found many plain vestigia of them. I have observed that lower Egypt was termed *Raab* and *Reib*; and sometimes *Aircib*, which signifies the land of *Reib* or *Raab*. The middle part of the country was stiled *Aetreib* and <sup>6</sup>*Aetribib*, which is interpreted “the heart” or center of the triangular country,” *Cor telluris piriformis*: on which account the center nome, as well as stream, had the name of *Attribibis*, and *Attribitic*. These terms are to be found in *Arabia felix*. All the country about *Mecca* and *Medina* is denominated after this manner. Constantine Porphyrogenitus acquaints us, that the impious doctrine of Mahomet began in the province of *Attribibis*: <sup>7</sup> Καὶ κατεῖχεν ἡ αἵρεσις αὐτοῦ τὰ μέρη τῆς Αἰθρίας. In like manner Theophanes in his Chronicle describes the rise of the *Mahometan* sect at the same place: <sup>8</sup> Καὶ εξεκτυχεὶς ἡ αἵρεσις αὐτοῦ τὰ μέρη τῆς Αἰθρίας, διὰ πόλεων τοῦ εὐχατού πρώτη μὲν προπτεῖας εγή ἡδεῖ. And in the *Saracenica* it is said, that, when the emperor Heraclius after his Persian expedition was passing through *Arabia*, Mahomet went out to meet him at *Attribibis*. <sup>9</sup> Επαναστρέφομεν τε βασιλεῶς Ἡρακλεῖου μετα τοῖς εἰς τὰ τῶν Περσῶν πόλεις, καὶ μελλοντος αὐτῷ διελθεῖν τὴν Αἰθρίαν, αὐτῷ πρὸς ὑπαντησιν αὐτῷ ὁ Θεομήσης Μωάμεθ. The name *Attribibis* had a meaning; and was well adapted to the part of *Egypt*, that it was originally given to: but between this part of the world and the name that it is mentioned by, there is not the least analogy: which shews that it was adventitious. Whence it was derived, and by whom imported, is, I think, pretty clear. It must have been  
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<sup>6</sup> See Beccari of the word *Atribib*, Geogr. Sacr. pars prior. Lib. 4. Cap. 2.

<sup>7</sup> Constant. Porphyr. de Administr. Imp. Cap. 14. Εξεκτυχεὶς ἡ αἵρεσις αὐτοῦ τὰ μέρη τῆς Αἰθρίας. Ibid. Cap. 17.

<sup>8</sup> Vide Byzant. Hist. Vol. 12. pag. 278. It is the Ιαθρίων of Stephanus; called Ιαθρία in the Excerpta from Chrysococca Syntaxis. Geogr. Vet. Vol. 3. pag. 3.

<sup>9</sup> Saracenica, incerti auctoris, opera Sylburgii. 1595. pag. 58. See also Cedren. Compend. Historiar. pag. 422.

introduced by the *Cuseans*, called *Gassandæ* and *Cassanitæ*: those sons of *Ebus*, who came from *Egypt*, and settled upon that side of the *Red Sea*; and carried with them these memorials of their history and nation. *Mabomet* was his self of their race, though perhaps mixed with other families. To obtain favour with the *Jews*, he affected to be descended from *Ishmael*, the son of *Abraham*; the great ancestor of all the *Israelites*. But even as he gives out his genealogy, though the traces may be faint and obscure, we may still perceive that he was of *Cusean* race, as all the *Arabians* were. According to their accounts, there was one *Zenarus*, who was a descendant of *Ishmael*; and he had two sons, *Mundarus* and *Rab*: of which, *Mundarus* is said to have been the father of *Cousarus* and *Caius*. <sup>1</sup> Ζηναρος γαρ ὁ τις Ισμαηλ απογονοφυτηρ αυτων αναγορευεται παντων. 'Ουτος ειν  
γεννα ίδιους δυο, Μανδαρον και 'Ραβειαν' ὁ δε Μανδαρος τικτει Κουσαρον,  
και Καισον, και <sup>2</sup>Θεοφανην, και <sup>3</sup>Ασανδον, και αλλις τινας ὄρωνυμις  
(ανανυμις): οι και την Μαδιανιτην ερημον κληρωσαμενοι εκτηνοτρο-  
φουν, εν σχημασι κατοικηντει. The sons of *Ishmael* are well known from the *Mosaic* history; not one of which is to be found in this list, that is given by the *Arabians*. It seems to be an odd and perplexed account of countries, mixed with that of the people, who inhabited them: which confusion has arisen from the *Greek* writers not understanding the histories, to which they had recourse.<sup>4</sup> Hence *Cyrill* in his *Chronicle* tells us,

<sup>1</sup> Constantinus Porpb. de adm. imp. Cap. 14. περ της γενεαλογιας τη Μα-  
χμετ. *Cyrillus* calls him *Nιζαρος*: *Theopbanes*, *Cedrenus*, and the author of the *Saracenica* read *Nιζαρος* and *Nιζαρος*.

<sup>2</sup> *Theopbanes* has *ναι*: *Θεοφανην*; which probably means *Teman*, the name both of a person and a place. Both *Ishmael* and *Esau* had a son of that name.

<sup>3</sup> *Aasanodon* may possibly be a mistake for *Γασανδον*; and not the name of a man, but of a nation; the same that is mentioned by *Diodorus*, *Ptolemy* and *Agatharchides*.

<sup>4</sup> In the *Catechesis et Saracenismi Anatematizatio*, where every thing relating to *Mabomet* is solemnly cursed, among other abominations, these are

us, that one of the sons of *Nizarus* was *Arabia*. And in the *Saracenica* we are informed, that *Mabomet* had a son-in-law called *Elim*; and his two grandchildren were *Cushan* and *Casan*. I take Ασωδος in *Constantine Porphyrogennetus* to be an omission for Γασωδος: and if Θεοφανης, the reading of *Theophanes* be right, the meaning of all these histories at bottom will be this: that the inhabitants of *Mecca* and *Medina* were originally descended from a people called of old *Gasandæ*, *Cassan*, *Cushan*, *Cusbour*: and from the people of *Teman* and *Elim*, or *Elah* near *Midian*: that is, both from *Cush* and *Ishmael*; but particularly from those *Cuseans*, who came out of *Pæseua*, or *Egypt*; and named the place, which they came to, *Atribis*.

The sons of *Cbus*, where they once got possession, were never totally ejected. If they were at any time driven away, they returned after a time, and recovered their ground: for which reason I make no doubt, but many of them in process of time returned to *Chaldea*; and mixed with those of their family, who resided there: for many of them remained. Hence arose the tradition that the *Babylonians* not only conquered *Egypt*; but that the learning of the *Egyptians* came originally from *Chaldea*: and the like account from the *Egyptians*; that people from their country had conquered *Babylon*, and that the knowledge of the *Chaldeans* was derived from them. Some of this nation betook themselves northward, and passed into *Padan-Aram*; and in this place, as well as in all others before mentioned, they have maintained

them-

are specified: Αιαθεματιζεις Αλειμ την επι Συγκρι την γαρβρον του Μωαμετ. και Χαταν και Χουστον της οικης αυτη. pag. 77. *Casan* and *Cushan* were not *Mabomet's* sons, but the nation, he was his self descended from. He might be descended in part from *Ishmael*; but he was likewise of the family of *Cbus*; a *Cusean*. Νιζαρος γενη φίλος δύο Μυρδαρον και Αραβιαν. *Cyrilli Chron.* I think, it is plain from hence, that the *Greek* historians have been guilty of a great misapplication of terms: and that the names *Caius*, *Cusbarus*, *Cushan*, *Rabea*, *Arabia*, &c. could never have been the names of particular men; but of provinces and countries, as well as of the tribes, who possessed them.

themselves to this day. Soon after the settling of the *Israelites* in *Canaan*, we read of *Cusban Rishathaim*; who is styled king of *Mesopotamia*; and must have been a powerful prince, having held the children of *Israel* in subjection many years. His name plainly shews, that he was an *Arabian* or *Cusean*. *Clemens Alexandrinus*<sup>5</sup> calls him *Xουραχαρ*, *Chusachar*; which seems to have been a corruption of *Chus Ouc Aur*, or *Orus*; a name assumed by many of his family. *Eutychius* says, that he was king of *Tyre* and *Sidon*: he held them perhaps tributary, as he did the rest of the land of *Canaan*. He must have trespassed upon the sons of *Aram* very much; who seem to have retired, and to have left him the upper part of the interamnian province. The people, whom he carried with him, were undoubtedly the colony, which *Belus* is said in early times to have brought out of *Egypt*, and planted on the banks of the *Euphrates*. *Belus* was rather a title, than a name; and was bestowed upon many illustrious persons of *Affyria*, *Babylonia*, *Syria*, *Pheicia*, *Egypt*. To this *Cusban*, and his people, we must attribute the building of the city <sup>6</sup>*Ur* in these parts; called *Urboë*, and sometimes *Aber* and *Gabor*. It stood upon a river of the same name, the *Aßwag*

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<sup>5</sup> Strom. Lib. 1. pag. 384. Edit. Potter. The *Chaldee Paraphrase* calls him "the wicked *Cusean*."

<sup>6</sup> *Eutychii Annales*. Tom. 1. pag. 118.

<sup>7</sup> *Diodorus Siculus*, Lib. 1. pag. 17. says, that *Belus* carried this colony to *Babylon*; and that they were the same people, who were called afterwards *Chaldeans*. But this is an idle appendage to the true history; yet shews the antiquity of the history. If any nation in the world could be called *autochthonic*, it was the nation of the *Chaldeans*: and so far from being a colony from *Egypt*, they were coeval with that kingdom, if not some years prior to it. See Additional Remarks. The colony here spoken of was indeed from *Egypt*; but did not consist of *Egyptians*, but *Cuseans*.

<sup>8</sup> *Marcellinus* mentions this city *Ur* in *Mesopotamia*, in the retreat of *Jovian* towards *Nisibis*. *Ad. Ur nominis, Periculum venere Castellum*. Lib. 25. Cap. 8.

of <sup>9</sup>*Zofimus*, and the *Aleges* of <sup>1</sup>*Isidorus Characenus*: which river is called the *Chabor* <sup>2</sup>at this day. They built likewise *Carchemish*, a strong place at the chief passage of the *Euphrates*, and at the mouth of the *Chabor*: which city betrays it's original doubly, by the variation observed in it's name. It was called both <sup>3</sup>*Carchemish*, and *Carcusum*. The first is the city of *Chemmis* or *Cham*; answering to a city of the same name and purport in *Egypt*. By the other is meant the city of *Cibus*: *Cercusum* and *Carcusum*, the *Karkifya* of <sup>4</sup>*Nasir Ettusaes*, being no other than *Carcushan*; and probably built in memory of that city, of which we have taken so much notice. The prophet *Jeremiah* <sup>5</sup>mentions, that *Pharaoh Necho* came up against *Carchemish*, which *Nebuchadnezzar* had taken. It seems by this to have been for some time before in the hands of the *Egyptians*; who gave it, I imagine, the name of *Carchemish*. It was originally called *Careush*, or *Carcushan*; which name it again recovered. Here too was a land of *Goshen*; called by the sacred writers *Gozan*, and by the *Romans* *Gausanitis*; with a river *Gozan*, the same as the *Chabor*. The

other

<sup>9</sup> *Zofimus*. Lib. 3. pag. 12.

<sup>1</sup> *Isidor. Characen.* apud *Vet. Geogr.* Vol. 3. pag. 4.

<sup>2</sup> *Voyage of Gasper Balbi.* 1579.

<sup>3</sup> *Korkeham*; que olim *Carcemis* dicebatur, devoni. *Euphratis ripa immissa*. *Benj. Tudelaensis*. pag. 62. *Pestos* [*Euphrates labitor*] ad *Cercusiam*; ibique cernitur, ostium fluminis *Abchabur*. *Nubiensis*. See also *Marcellin.* Lib. 23. Cap. 5. *Bochart Geogr. Sacr.* pars prior. Lib. 4. Cap. 21. and *Cellarius*, Vol. 2. pag. 437. There was another city named *Abor* and *Chabor*; which is mentioned by *Pliny*, as well as by *Simeacatta*, Lib. 4. Cap. 10. *Abor* Φύριος. But I take this by it's situation to have been the same as *Carchemish*, called by the *Greeks* and *Romans* *Cercusum*; a place of great note and antiquity, as I have shewn: which *Pliny* can hardly be supposed to have omitted; but rather to have called it by another name, taken from the river, at the mouth of which it stood. The real city *Chabor* was far above; near the source of the river, to which it gave name, as well as to a lake, out of which the river issued. It's true name was *Ur*, synonymous to that in *Baldea*; but was changed to *Abor* and *Chabor*, like the city *Avaris* in *Egypt*. See *1 Chron.* 5. v. 26.

<sup>4</sup> Vide *Geogr. Veter.* Vol. 3.

<sup>5</sup> *Jerem.* 46. v. 2.

other river in *Mesopotamia*, called by *Ptolemy* the *Saocoras*, was probably the *Segbor*, or *Sebor*; which was the name of the *Nile* in *Egypt*. All these circumstances prove that the sons of *Chus* forced themselves very early into the upper provinces of *Mesopotamia*, and maintained themselves therein. And there is great reason to think, that they were part of that numerous body, which retired out of *Egypt*. This may serve to clear up the doubts of the learned *Marsham*, who could not account for the place of their retreat : <sup>6</sup> *Quò tandem profecti sint Pastores, aut quibus in locis sedes posuerint, incertum est.*

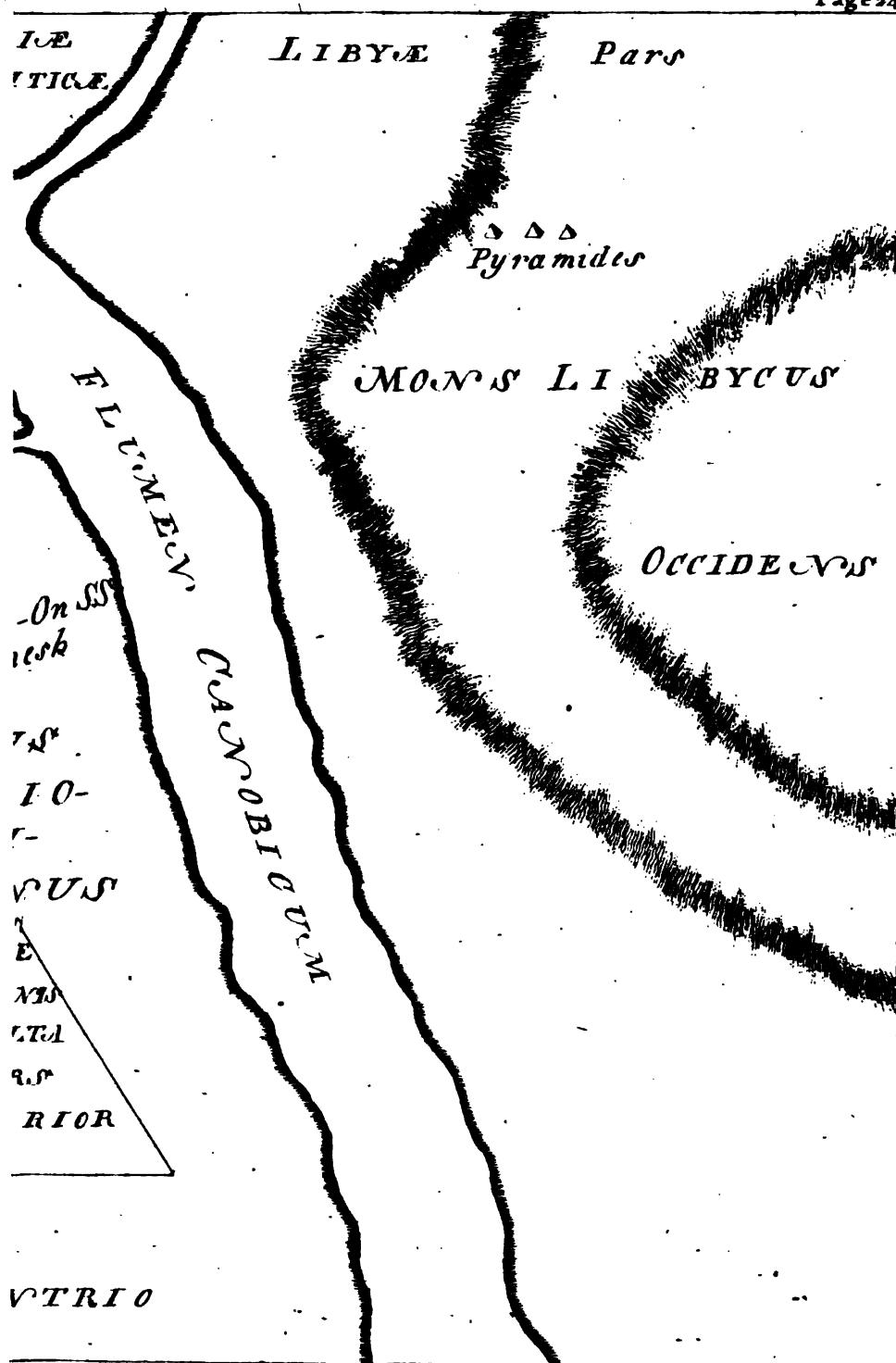
In this country were the tribes of *Israel* placed; at least a great part of them, who were carried away captive by *Salmanasser*. <sup>7</sup> “ In the ninth year of *Hoshea*, the king of *Affyria* “ took *Samaria*, and carried *Israel* away into *Affyria*, and “ placed them in *Halab* and in *Habor* by the river of *Gozan*, “ and in the cities of the *Medes*.” *Halab* and *Habor*, called likewise *Chala* and *Chabor*, were, as I have in part shewn, in the upper region of *Mesopotamia* between the *Tigris* and *Euphrates*; both upon the river *Gozan*, called likewise the *Chabor*: the cities of the *Medes* were beyond. There was something very signal in the catastrophe of these tribes, that were carried into the country, which I have been describing. It is well known, how the *Israelites* after their servitude in *Egypt* were conducted to the land of promise; which they enjoyed above seven hundred years. Upon their repeated rebellion and idolatry, ten of the tribes were carried into a second bondage: and what is remarkable, many of them went to another land of *Goshen*; but not like that of old: to another city *Avaris*; and in succession to the same people, to whom their fathers had succeeded in *Egypt*, even the *Cuseans*. Their captivity was attended with this cruel circumstance, that they went now to a wild and uncultivated country: and had the

mor-

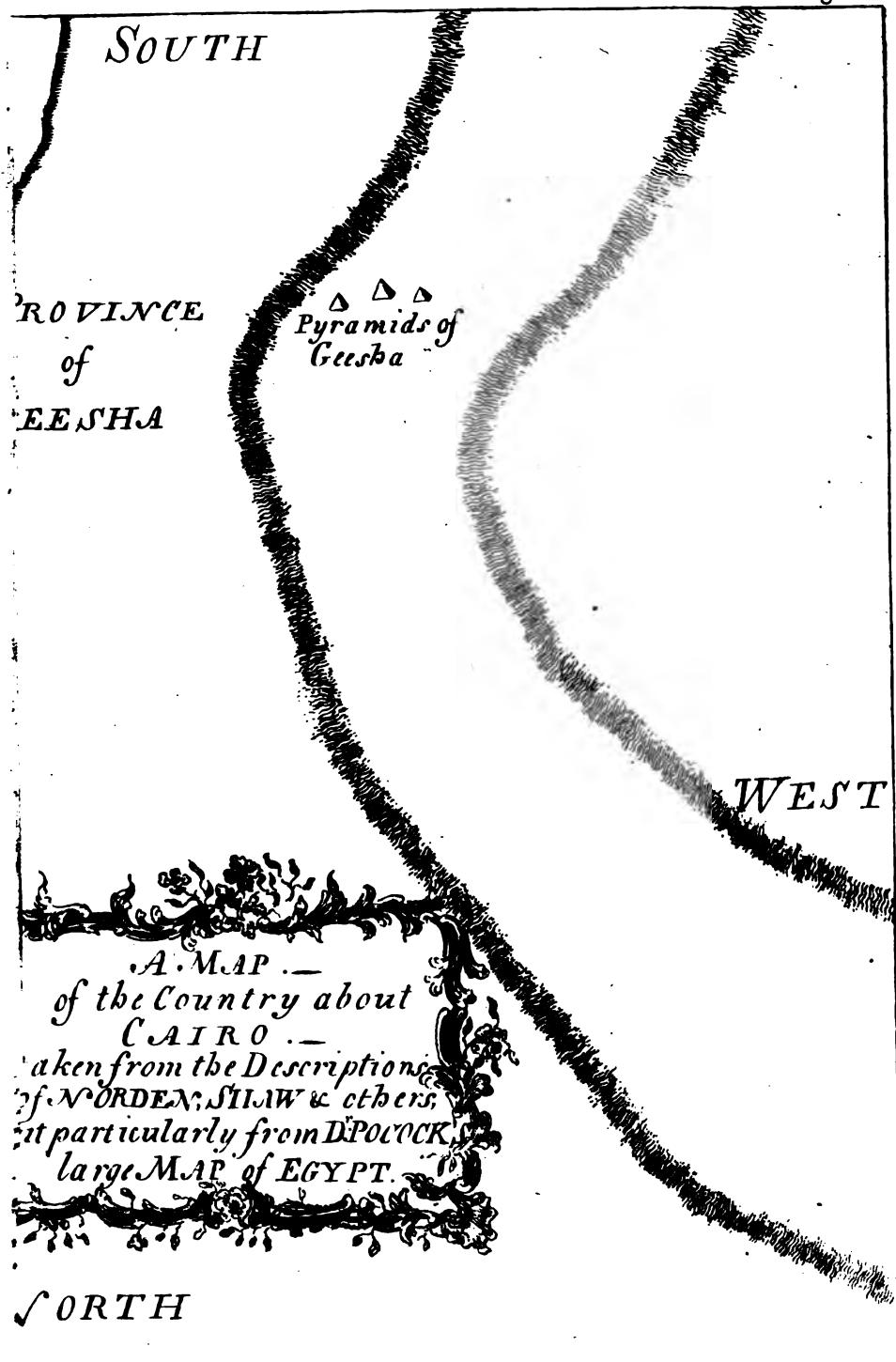
<sup>6</sup> Ad Sec. XII. pag. 324.

<sup>7</sup> 2 Kings 17. v. 6. Chap. 18. v. 11. 1 Chron. 5. v. 26.









mortification to see the people, who had quitted it, occupy the pleasant fields of *Israel*.<sup>8</sup> “The king of *Affyria* brought “men from *Babylon*, and from *Cuthah*, and from *Ava*, and “from *Hamath*, and from *Sepharvaim*, and placed them in “the cities of *Samaria*:—and they possessed *Samaria*, and “dwelt in the cities thereof.” Here was every additional circumstance, to aggravate their misfortune, and embitter their servitude: to bring to their memory continually what they had been, and what they now were: to point out visibly the finger of God in the peculiar sufferings of such a reprobate people: and at the same time to alarm the remaining tribes; that they might take warning at the sight of such particular judgements, and recollect themselves in good time.

Thus have I endeavoured to clear up some parts of ancient history, particularly that which relates to the land of *Goshen*, and the *Shepherd Kings*: a work of some consequence, if rightly conducted; but attended with no small difficulty, and requiring uncommon attention. Were a person to meet with the remains of an ancient tessellated pavement, shattered into a thousand pieces, and to endeavour to reduce it to order; his labour would be similar to that of rectifying the chronology, and history of *Egypt*. The latter task is accompanied with this additional trouble; that, as many have been from time to time tampering with this work, the materials, originally ill-placed, have been ten times more confounded; and many of them rejected and abolished by persons, who could not adapt them to their particular system.

<sup>8</sup> 2 *Kings* 17. v. 24.



# ADDITIONAL REMARKS.

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OF

B E L U S, N I N U S, A R I U S,

AND SOME OF THE

SUPPOSED KINGS OF BABYLONIA.

I Mentioned, that the *Affyrians* had regained *Babylon* at the time that the shepherds were in *Egypt*. Conformable to what I have been saying is the evidence of *Africanus*; who not only tells us, that the *Affyrians* had got possession of it; but specifies, that they took it from the *Arabians*: which *Arabians*, we know, were the sons of *Chus*, as has been before shewn. <sup>1</sup> Την των Αραβων Βασιλειαν την μετα την Χαλδαιων διεδεξαντο Ασσυριων Βασιλεις. One of the first of these *Affyrian* kings was <sup>2</sup>*Ninus*; who is said to have reigned 52 years: and in the 43d of his reign this writer farther informs us, that the great patriarch *Abraham* was born. <sup>3</sup> Νινος τα βασιλειας Ασσυριων τεγμαρχ-

<sup>1</sup> *Euseb. Chron. Λογ. Πρωτ.* pag. 18.

<sup>2</sup> Αβρααμ. Όντος ην ὁ τι Ινδαιων εθνος προπατωρ. Κατα τυπον, Ασσυριας και της Ασιας πασης εβασιλευσε Νινος, και Σεμιραμις ομου. Απο τη κατακλυσμη επι το πρωτον επος Αβρααμ, επη λ μ β. *Euseb. Chron. pag. 9.*

<sup>3</sup> *Euseb. Chron. Λογ. Πρωτ.* pag. 18. pag. 373.

*σαρακοσον τρίτον αγοντος ετος της βασιλειας, γενναται Αβρααμ.* From whence we may be farther assured, of what I before supposed, about *Arioch Melech Ellasar*. For if *Abraham* was born in the latter part of the reign of *Ninus*; the time of *Arius*, the fourth in the dynasty of *Africanus*, coincides with that of *Arioch* in the Scriptures: so that they are certainly the names of the same person. And the reign of this prince will be found to commence about the 88th or 89th year of the life of *Abraham*, about three years after the birth of *Ishmael*. But according to the Scripture account, this invasion, made by the four kings, seems to have been a year or two prior to this event; if we may judge from the place, where it is introduced: so that we cannot in these distant inquiries arrive at exact chronological precision. Yet I think, as these circumstances are brought to coincide so nearly, nobody can well doubt, but that *Arioch Melech Ellasar*, and *Arius* king of *Ninive*, are the same person. Archbishop *Usher* makes this war happen about the seventy first year of *Abraham's* life; but this is rather too early, as it does not quite agree with the account in the Scriptures: for this invasion of the kings was made, when *Abraham* was in the land of *Canaan*; and he did not reside there, till he was seventy five years old. According to Bp. *Cumberland*, *Zames* began to reign in the fortieth year

\* *Abraham* was born according to *Africanus* in the 43d year of *Ninus*. From the 43d of *Ninus* to the time of his death are nine years. And as *Semiramis* is supposed to have reigned 42 years, and *Zames* after her 38; the total amount is 89 years, which is the term of *Abraham's* life when *Arioch* begins to reign. *Primus Affyriorum rex Ninus, Beli filius: regnavit Asia exceptis Indis, annos LII, cuius XLIII imperii anno natus est Abraham.* Euseb. Chron. Hieron. Interpret. pag. 11.

Βασιλεις Ασσυριων ex *Africanus* apud *Euseb.* Histor. Συναγωγη pag. 356.

Βηλος	υε
Νινος	ιε
Σεμιραμις	με
Νινιας	λη
Ζαμης	λη
Αριος.	

year of *Abraham*: and as he reigned 38 years, the time of *Arius* commences in the 78th year of the said patriarch: which gives room for every thing relating to that prince to correspond with the Scripture account of *Arioch*. *Africanus* instead of *Ninus*, makes *Belus*, his supposed father, the first *Affyrian* king, who reigned at *Babylon*: and the great *Scaliger* agrees with him entirely, and implicitly follows his canon.

<sup>5</sup> Την των Αραβών βασιλείαν την μετα την Χαλδαιών διεδέχαντο Ασσυριών βασιλεῖς, διαφερούστες από τις πρώτες αυτών Βηλού, ἵνα τις Θάντος Κονκολερού, τις καὶ Σαρδαναπαλού. Upon which *Scaliger* remarks —  
<sup>6</sup> *Ante Belum Arabes in Babyloniam, ante illos Chaldaei ibidem regnum obtinuerunt: et ut Chaldaeos Arabes, sic illos Affyrii de regni possessione deturbarunt. &c.* I have mentioned, that *Belus* was not a name of any particular person; but a title assumed by many, and of different nations. And, if *Belus* were a king; yet this, I believe, would be the only place in history, where he is made the conqueror of *Babylonia*, as *Scaliger* supposes. It is contrary to the uniform evidence of *Ctesias*, *Diodorus*, *Trogus*, *Paterculus*, and many other historians, who ascribe the conquest of that city to *Ninus*. <sup>7</sup> Νίνος — εἰράτευσε μετα πολλῆς δύναμεως επι Βαβυλωνίας. It is contrary to what <sup>8</sup> *Africanus* himself, and *Eusebius* after him, intimate in other parts of the history, that they have left us: where *Belus* is omitted in the list of *Affyrian* princes, which commences with *Ninus*; of whom it is there said, τετον πρωτον Φασιν ἀπασης της Ασιας, πλὴν Ινδων, κεχρεστηκεναι.

But there is a farther mistake in this account of *Africanus*, as it is transmitted to us by *Eusebius*, *Synkelus*, and others; such as must necessarily take off from that implicit regard,

which

<sup>5</sup> *Euseb. Chron. Λογ. Πρωτ.* pag. 18.

<sup>6</sup> *Jof. Scalig. Can. Isagog. Lib. 3.* pag. 319.

<sup>7</sup> *Diod. Sic. Lib. 2.* pag. 90.

Πρωτος δι των εις ιστοριας και μνημην παραδεδομενων Νινος ο βασιλευς των Ασσυριων. *Ibid.*

*Primus omnium Ninus, rex Affyriorum, &c. Justin. Lib. 1. Cap. 1.*

<sup>8</sup> *Euseb. Chron. Canon.* pag. 89. *Histor. Συναγωγη.* pag. 356.

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which *Scaliger* thinks should be paid to him. Before the taking of *Babylon* by the *Affyrians*, he supposes two dynasties of kings to have reigned there; the first of *Chaldeans* 224 years, the latter of *Arabians* 216. In the first place, these dynasties are absolutely fictitious. No such kings reigned in the times, that are here specified; as I will shew hereafter. And as to the two nations in this place mentioned, and distinguished; they were certainly the same people, and of the same original. For the *Chaldeans* here introduced may be proved to have been *Arabians*, even upon the evidence of these writers. The list is as follows;

<i>Chaldean kings of Babylon.</i>	<i>Reigned Years.</i>	<i>Arabian kings who succeeded.</i>	<i>Reigned Years.</i>
<i>Evechoos</i>	6	<i>Mardocentes</i>	45
<i>Chomasbolus</i>	7	<i>Sismadocbus</i>	28
<i>Porus</i>	35	<i>Gabius</i>	37
<i>Necbabis</i>	43	<i>Parannus</i>	40
<i>Abius</i>	48	<i>Nabonnabus</i>	25
<i>Oniballus</i>	40		<hr/>
<i>Zinzirus</i>	45		216
	<hr/>		
	224		

Who were the original *Arabians*, but the sons of *Cbus*, as I have before proved? and who stand in the front of this list of *Chaldean* princes, but the heads of the *Cusean* family? The first in the detail is *Evechoos*; which name, though a little varied, signifies "the great lord *Cbus*." This person, I know not why, is by many supposed to have been <sup>9</sup>*Nimbrod*: and, misled by this notion, somebody (for I know not to whom the mistake

<sup>9</sup> *Cedrenus* has copied this notion. pag. 11. Edit. Par. Εχαλειτο δε εις Νιμρωδ και Ευηχοος. *Perizonius* is much dissatisfied with *Vossius* for not being of the same opinion. *Jac. Perizon. Orig. Babylonicae.* pag. 326.

## ADDITIONAL REMARKS. 247

mistake is originally to be attributed) has presumed to rectify the only thing in the list, which did not want amendment; and to transpose the order of these princes. 'Οι Χαλδαιοι πρωτοι ανηγορευσαν ειστρας Κασιλεις, ον πρωτος Ευηχοος, ο παρ' ημιν Νευρωδ, εβασιλευτεν.'

Ευηχοος	ετη	<u>5</u>
Χομασβολος		<u>ζ</u>
Πωρος		<u>λε</u>
Νεχωβης		<u>μη</u>
Αβιος		<u>μη</u>
Ονιβαλλος		<u>μ</u>
Ζινζηρος		<u>με</u>

"The Chaldeans were the first who styled themselves kings: the first of which was *Evechous*, whom we call 'Nimbrod.' Whoever compiled these dynasties, has introduced as first what originally stood second; mistaking *Cbus* for *Nimbrod*, the father for the son: and by this means he has well nigh ruined the only part of the history, that is genuine. The order was undoubtedly thus:

Χομασβολος	<i>Cbomasbolus</i>
Ευηχοος	<i>Evechous</i>
Πωρος	<i>Parus</i>

It is an account of the genealogy of *Ham* and *Cbus*; and, as it would insinuate, of the *Cusean* princes, who were descended from them. The first *Cbomasbolus*, or, as it should be read, *Chamasbolus*, is *Ham*, the principal of the line. *Ham*, or, as he is often called, *Cham*, signifies "swart, black, sunburnt:" and *asbolus* in the Greek is of the same purport; and was at first intended for a translation of the former. *Eupolemus*, as quoted by *Alexander Polyhistor*, mentions that *Cham* was called so. <sup>2</sup> Χουμε—ον υπο·Ελληνικη λογοτεχνη Ασβολον, πατερα των Αι.9,10-

<sup>2</sup> See Universal Hist. Vol. I. pag. 945.

<sup>2</sup> Euseb. Praep. Evang. Lib. 9. Cap. 17.

*πων. κ.τ. λ.* These two *Africanus*, or the person he copied from, has blended together, and constituted the strange name, that is before us. The next in succession is *Evechous*, “the “great *Chus*,” the son of the former. He is at times called *Evechous*, *Ouachbus*, *Ochus*; as we find his name represented in many of his posterity, who were called from him: of which term of honour I have made ample mention. The third king is *Πωρος*, *Porus*: which seems to be somewhat grecised. It is derived from <sup>3</sup>־ָרָא, fire; from whence came the Greek word πυρ: which has been the reason of the initial letter being here prefixed; though there may be found, I believe, some instances among the *Cuseans*, where it has been written in the same manner. It is the same as *Orus*, named sometimes *Alorus*; and what the first king of *Babylon* was called <sup>4</sup>by. In short, this is *Nimbrod*, the son of *Chus*, the son of *Ham* or *Asbolus*; whom *Africanus*, and those that copied him, have been so mistaken about. He is third in descent in *Genesis*; and he is third in this dynasty. He is represented as a powerful monarch, of great renown, and the founder of the city *Babylon*. After his death he was deified by his people, and worshipped under the name of *Alorus*; but by the Greeks was called *Orion*. <sup>5</sup>Ἐγεννηθη δέ καὶ ἄλλος εἰκ τῆς Φυλῆς τε Χαμ, Χας ονομάτι, ὁ Αἰθιοψ, ὃς οὐ εγεννητος του Νεμιθρωδ γηγεντα, του την Βαβυλωνιαν κτισαντα, ὃν λεγεσιν ὁ Περσαι αποδεω Σεντα, και γενομενον εν τοις αιγροις τη ουρανο, ὃν τινα καλεσιν Ωριωνα. He first instituted among the *Chaldeans* the worship <sup>6</sup>of fire. Such is the history of *Ham*, and his two immediate descendants.

But,

<sup>3</sup> Plato in *Cratylus* says the Greek word πυρ is of barbarian original; that is, says *Gale*, from the Hebrew יְהֹן.

<sup>4</sup> Παρα μεν Χαλδαιοις πρωτος ὁ αρχας αυτων Αλωρος. *Cbron. Pasch.* pag. 23.

<sup>5</sup> In the original it is, εκ της Φυλῆς τε Σημ. *Cbron. Pasch.* p. 36.

<sup>6</sup> Όυτος πρωτος διδασκει Αστυριν σεβει το πυρ. *Cbron. Pasch.* ex *Clementinis.* pag. 29. But this is a mistake; and the *Affrians* are improperly put for the *Babylonians*; who in these times were a very different people, and ought to be distinguished.

But, although the three first upon the list may be thus made out, and confirmed; it must not be imagined, that the rest are equally genuine, and to be admitted. They are certainly supposititious, being taken from a dynasty of much later date; but so changed and abridged, that they have hitherto passed undiscovered. Whatever high antiquity they may pretend to, they relate to the list of *Babylonian* and *Affyrian* kings, who reigned from *Nabonaffer*; as they are to be found in *Eusebius* and *Synccellus*: but more correctly in *Ptolemy's* astronomical <sup>7</sup> canon. I will therefore take a copy of those kings from *Ptolemy*; and will place the names of the ten kings in the supposed *Chaldean* and *Arabian* dynasties by them, as they seem to correspond: and they will be found to be the same.

*Babylonian kings.**Salmanaffer or Nabonaffer**Nadius, Nabius of Euseb.**Cbinzirus and Porus**Jugæus**Mardoc Empadus**Arkianus**Interreg.**Belibius**Apronadius**Aporanidus of Syncell.**Aparanadus of Euseb.**Rigabelus**Erigebelus of Euseb.**Mesessimordacus**Interreg.**Affar Addinus**Saosducheinus**Chaldean and Arabian kings.**Abius and Gabius**Zinzirus and Porus**Mardocentes**Parannus**Oniballus**Sifimadocbus**Sifimardocbus of Syncell.**Cby-*

<sup>7</sup> *Ptolemy's Canon* published by Dr. Bainbridge at Oxford. *Eusebii Histor. Συνγριαν.* pag. 397.

## 250 ADDITIONAL REMARKS.

Babylonian kings.

*Cbyniladanus*

*Nebepellassarus*

*Nabocolassarus*

*Nobobodonoſor of Euseb.*

*Ilvarodamus*

*Niricassolassarus*

*Nabonadius*

Chaldean and Arabian kings.

*Necobis*

*Nabonabus*

We may observe, that though the second list be defective and somewhat varied, yet, as far as it goes, it corresponds with the dynasty of *Ptolemy*; and relates to princes of a much later date, than is pretended. It is therefore surprising, that so many very learned men should admit both the dynasties into their histories; and not perceive, that the one was a bad copy of the other. The greatest wonder is, that so knowing and inquisitive a genius, as *Scaliger*, should have been imposed upon by this idle account of *Chaldean* and *Arabian* kings: and that he should, upon the demise of these, make an union of the two kingdoms, place *Belus* at the head, and thence constitute a mighty empire, that never had a being.

<sup>8</sup> *Ultimo hoc Rege debellato, Belus anno XXVII imperii sui Affyriorum imperium cum Babylonio conjunxit.* The admission of these reigns into chronological computation, with that of *Belus*, who never existed, makes an error of 443 years. These supposed ancient kings of *Babylonia* are in reality the successors to *Pul* and *Tiglatb-pulaffer*; and have been taken from a very faulty and imperfect copy of the latter. At the same time the names of *Ham*, *Cbus*, and *Porus*, have been prefixed; to make the list more specious, and to give it a seeming antiquity. From the reign of *Pul* of *Affyria* some light may be obtained, in prosecuting the history of these kingdoms: but antecedent to this monarch, we have little more than the names of *Affyrian* kings; of which scarce any have been so preserved by tradition, that they

\* *Scalig.* Canon. *Isagog.* Lib. 2. pag. 137.

they may now be depended upon. As to the princes of *Babylon*, between *Amrapbel* and *Nabonaffer*, few memorials are left in an interval of at least twelve hundred years. The names of those, which have been transmitted to us, have been discovered to be for the most part spurious, or else of a later date.

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S O M E   R E M A R K S

ON THE

C A N O N   o f   P T O L E M Y .

THE canon of *Ptolemy*, which I have just spoken of, has been universally received, and esteemed particularly authentick: yet even this, I think, however celebrated, is not without exception. The learned chronologer, when he compiled it, seems to have detected the fallacy of the *Chaldean* and *Arabian* list; and to have found it an imperfect copy of a series of princes, who reigned many ages later. He therefore corrected, and new modelled the catalogue according to the best evidence of the times, which it related to: and ascribed to every king the just number of years, that history allotted to his reign, from *Nabonaffer* downwards. In effecting this, he struck off the two first upon the other list, *Cham-*

*asbolus* and *Evechous*, as he knew that they were rather the heads of a family than princes; and of undoubted antiquity. They could not therefore be inserted in this latter series. But falling into the common error, and mistaking *Evechous* for *Nimbrod*, that is, as I before said, the father for the son, he has still retained one too many; and brought down *Porus* with the others, who should have been left with the two preceding. His embarrassment in consequence of this is very apparent: for there is no place for this supernumerary to be inserted in, without violating the order established, and contradicting some part of history. There is indeed some reason to think, that the catalogue was too much crowded before. *Porus* therefore could have no interval assigned him; but stands always collateral with *Cbinzirus*; and is never found in succession like the rest. He is certainly foreign to the list; and the place he really belongs to, I have shewn before. *Ptolemy* however did not act unwittingly in joining him with *Cbinzirus*: though he is far separated in the spurious list above mentioned. There was some intimation, some authority, that determined him in thus placing them together. Whether he was aware of any relation, that subsisted between them, I know not: but there is reason to think, that they were the same person. I have mentioned from *Theopbanes*, *Cyrillus*, and *Cedrenus*, a person of antient times, whom they term *Ninarus*; but by *Constantine Porphyrogenitus* he is called *Zenarus*, and is supposed to have been the head of the *Arabian* families. He is the same as the *Zinzirus*, and *Cbinzirus* in these lists; and more truly called *Cbenarus*. It was a title rather than a name, as I have observed of other antient appellations; and was given to several kings in the first ages, but especially to *Nimbrod*: so that it creates a suspicion that *Cbinzirus*, as well as *Porus*, should be removed from the canon of *Ptolemy*.

\* *Cbenarus* king of *Egypt*. It is sometimes put for *Chan Orus*, sometimes for *Chan-Arez*.

OF THE  
 C H A L D E A N S,  
 AND THEIR  
 O R I G I N A L.

I Have shewn, that the distinction made by *Africanus*, *Eusebius*, and others, between *Chaldean* and *Arabian* kings, is void of all foundation: and, were the list, that they produce, genuine, it would determine the point against them. All that can be esteemed true in the series, they produce, is the names of those, who are foremost in the list. And, however mistaken they may have been in those that follow; yet, setting them aside, we may learn, in respect to the *Chaldeans*, what was the opinion of these writers, and what tradition had taught them; that *Ham*, *Cbus*, and *Nimbrod* were the heads of this nation. And as the *Chaldeans* were the most antient inhabitants of the country called by their name; there are no other principals, to whom we may refer their original. They seem to have been the most early constituted, and settled, of any people upon earth: and from their situation

\* The *Chaldeans* were as ancient as the empire of *Babylonia*, which commenced under *Nimbrod*, or *Alorus* — Εκ των Απολλοδορ. Ταῦτα μὲν ὁ Βίριστος ἴστητε, πρώτου γενεῶντος βασιλεὺς Λλορού εκ Βαβυλονος. Euseb. Chron. Δογ. Πρωτ. pag. 5.

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tion it appears, and from every other circumstance, that *Cass* was the head of their family, and *Nimrod* their first king.<sup>2</sup> They seem to have been the only people, that did not migrate at the general dispersion: and the center of their province was at *Ur*, not far from the conflux of the *Tigris* and *Euphrates*. From hence they extended themselves under the names of *Cusians* and *Arabians*, as far as *Egypt* west, and eastward to the *Ganges*; occupying to the south all the *Afatic* seacoast, and the whole of the large continent of *Arabia*: and from thence they passed the *Erytbrean* gulf, and penetrated into *Ethiopia*. They were continually incroaching upon those, that were nearest to them; and even trespassed upon their own brotherhood. In process of time they got full possession of *Egypt*, and the whole coast of *Africa* upon the *Mediterranean* even to the *Atlantic* ocean, as far as *Fez* and *Tafflet*: and are to be found within the tropics almost as low as the *Gold coast*. Upon the *Gambia* is the king of *Barsally*, of *Arabian* extraction, as are all the *Pbooly* nations; who retain their original language, and are of the religion of *Mabomet*. One of these, *Job Ben Solomon* by name, was not many years since in *England*. He had been unjustly seized on by a prince, his neighbour, and carried to *America*, where he was sold for a slave: but writing an affecting account of his misfortune in his native tongue, it raised the curiosity, as well as pity, of some persons of consequence in these parts; who redeemed him, and sent for him <sup>3</sup> over; and having shewn him singular marks of favour, at his request dispatched him to his own country.

<sup>2</sup> *Synclerus*. pag. 50.

<sup>3</sup> He came to *England* in 1730.—See *Moore's Travels* into the inner parts of *Africa*.

## OF

## CHESED, THE SON OF NAHOR.

I Am well aware, that many people suppose the *Chaldeans* to have been thus denominated from *Chefed*; who was the son of *Nabor*, the brother of *Abraham*. <sup>1</sup>*Dicti Chasdim, scilicet Chefdai (vulgo Cheldai, facilioris soni causa,) sic denominati sunt a tertio Chefed filio Nabor, fratris Abramini, qui una cum filiis et posteris dictam urbem Ur, et tandem totam illam regionem inhabitaverunt.* This is very extraordinary: and spoken without the least historical evidence to support it. *Chefed*, the third son out of eight, who is mentioned but once, and then without any history annexed, is supposed to have given name to a very distinguished and celebrated people, and to the country, which they inhabited; merely because his name was *Chefed*, and theirs *Chasdim*. The sacred historian seems industriously to specify this country. We are informed, <sup>2</sup> that *Tera* departed with his son *Abraham* out of *Ur* of the *Chaldees*; that *Haran* died in *Ur* of the *Chaldees*; and that it was the place of his nativity. With what propriety could all this be said; and reiterated, if the land was not thus denominated till the time of *Chefed*, who was not yet in being; or rather, till the time of his <sup>3</sup>descendants, if he had any, which must have

been

<sup>1</sup> *Hyde Relig. Vet. Persar. Cap. 2. pag. 75.*

<sup>2</sup> *Gen. 11. v. 29. 31.*

<sup>3</sup> This notion of *Chefed* giving name to the *Chaldeans* is exactly similar to the account before mentioned of *Analek* the son of *Elipaz*, the supposed

been still later? The learned *Hyde* tells us, that it was spoken proleptically. The *Greeks* indeed, who often called people, and countries by names, which were not applicable to them till many ages after the time in question, made use of a very plausible and convenient figure, by which they thought to atone for a multitude of mistakes. Yet this misapplication of terms was an error, however rhetorically they might defend it: and such as is seldom to be found in the sacred writers. *Moses* is ever particularly careful to certify and distinguish: and has just been giving an exact detail of the descendants of *Noab*, after their families, after their tongues, in their lands, after their nations. It is therefore injurious to imagine the sacred writer guilty of an unnecessary anticipation: and we take off greatly from the peculiar excellence of the *Mosaic* history, which upon examination turns out so wonderfully precise and true, by making so unfair a supposition. Besides, it would not in this place be merely a rhetorical figure: it really would not be true. The words of *Moses* are not at large, that *Haran* died in *Chaldea*; but descriptive, that he died in *Ur* of the *Chaldees*. And the Apostle tells us, that “he came from the land of the *Chaldees*.” There must therefore have been at that time people of such denomination: otherwise we have a nation referred to, which did not exist: and this we can hardly suppose. In short, the *Chasdim* are no other than the *Chusdim*, the sons of *Chus*; who first took possession of the country, which we have been speaking of; and likewise held *Babylon*. All history, which treats of these early times bears evidence to this.<sup>5</sup>

They

posed father of the *Amalekites*; where, for the sake of a name, a whole series of history is set aside. There is no accounting for this infatuation, with which so many learned men have been possessed.

<sup>4</sup> *A&J.S.* 7. v. 4.

<sup>5</sup> Sure there never was introduced into writing a figure so fatal as this *prolepsis*: there is nothing can withstand it: no evidence is so plain and positive,

They sent out numerous tribes and colonies, which were styled *Cuseans* and *Arabians*. *Africanus* and his followers did not consider this in the list, they have given of *Babylonish* kings. For finding those princes called sometimes *Arabians*, and sometimes *Chaldeans*; and not knowing that by these terms one and the same nation was meant, they made an unfortunate distinction: and in the supposed dynasty, with which they have presented us, they have made a division to the best of their judgement, and given a share to each. Herein they were mistaken: but this does not invalidate their testimony in respect to the chief point. *Babylon* was certainly in the possession of the *Chaldeans*: and though the names of the kings, as they are transmitted by *Africanus*, be not genuine; yet a dynasty of kings did exist. They were moreover de-

scend-  
positive, no authority so indisputable, but it is liable to be set aside. If any proof or authority could have had weight, I should have thought the following would have prevailed.

*Abraham primam etatem apud Chaldeos agebat. Euseb. Chron. Hieron. Interprete. pag. 9.*

*Οι Χαλδαιοι πρωτοι ανηγορευσαν εαυτης βασιλειας· ων πρωτος Ευπχεος. Euseb. Chron. Λογ. Πρωτ. pag. 14.*

*Παρα μεν Χαλδαιοις πρωτος ὁ αρχας αυτων Αλωρος. Cbron. Pascb. pag. 23.*

*Τω βρυσος ετει τη κορμη οι Χαλδαιοι πρωτου ανηγορευσαν εαυτης βασιλειας. Syncellus. pag. 90.*

*Ταυτα μεν εν γενεθη αν γη Χαλδαιων. Theophilus ad Autol. Libi. 2. of the tower of *Babel*, and the dispersion of mankind.*

*Αβρααμ — την πρωτην πληκτην παρα Χαλδαιοις ποιειται. Euseb. Epit. Chron. pag. 228.*

The same is said in the *Pascb. Cbron.* pag. 49.

*Εκ των Αστελλωνων· Ταυτα μεν ο Βιρωσσος ισορησε· πρωτον γενεθαι βασιλεια Αλωρον εκ Βαβυλωνος Χαλδαιον. Euseb. Chron. Λογ. Πρωτ. pag. 5.*

Add to these, what I have mentioned from the Scripture; that “*Ha- ran died in Ur of the Chaldees:*” that “*Abraham and his family went forth from Ur of the Chaldees;*” Gen. 11. v. 28. 31. “*God brought Abraham out of Ur of the Chaldees.*” Nebemiah 9. v. 7. “*Abraham came out of the land of the Chaldeans.*” Acts 7. v. 4.

These are strong proofs of the most early existence of the *Chaldean* nation: all which are set aside for the sake of one *Cbesed*, a person never mentioned till the 140th year of *Abraham*: which *Cbesed* was born at *Haran* in *Mesopotamia*, and was never, that we know of, in *Chaldea*; nor had he any connection with it.

scended from *Cbas* and *Ham*: and after a succession of princes, whose duration cannot be found, they were at last ejected by the *Affrians*. For this there is the evidence of the best profane history; and it is in a great degree confirmed by the Scriptures.

Such was the original of the *Chaldeans*. But had they been derived from any other source; yet it could never have been such, as the learned *Hyde* supposes. For as to *Cheſed* being their common father, it is not only, as I have shewn, preposterous in itself; but absolutely impossible: for he was never, that we know, in *Chaldea*, nor had any connection with it. The Scripture itself will prove what I assert. It is said, when *Terab* left that part of the world, that he<sup>6</sup> “ took *Abram* his “ son, and *Lot* the son of *Haran* his son's son, and *Sarai* his “ daughter-in-law, his son *Abram*'s wife; and they went “ forth with them from *Ur* of the *Chaldees*, to go into the “ land of *Canaan*; and they came unto *Haran*.” *Abram*, *Lot*, and *Sarai*; together with *Terab*, are the only persons specified: yet there were certainly more. In the next chapter (12. v. 1.) we are informed, that <sup>7</sup> “ the Lord said (or had said) un- “ to *Abram*, Get thee out of thy country, and from thy “ kindred, and from thy father's house, unto a land, that “ I will shew thee:” and (v. 4.) “ So *Abram* departed, as the “ Lord had spoken to him; and *Lot* went with him: and *A- brabam* was seventy and five years old, when he departed out of *Haran*.” The command given was not only to leave his country, but his kindred, and his father's house: and he

obey-

<sup>6</sup> Gen. 11. v. 31.

<sup>7</sup> Some difference has been observed in the interpretation of this passage. See *AEG* 7. v. 2. Whichever be the true reading, it affects not my argument: for whether the command were given in *Chaldea*; or at *Haran*, the completion of it was certainly at the latter place: and so it was understood by *Eusebius*. Εως οὐ πλέον Αβραμ τη Μισοωταιας; επ τολευτη Χαρρα, κατ τη οικη τη πατρος αυτου, κατα καλεστη Θεον, εις γην Κανααν, η εις Παλαιστην, επη χιστ. *Hist. Συναγωγη*. pag. 373. See also *Euseb.* *Epitome Chron.* pag. 228.

obeyed; that is, he went from *Haran*, and left them: so that others besides *Abram* and *Lot* followed *Terah* to *Haran*. For unless we suppose *Nabor* and others to have resided there; *Terah* being dead, and *Lot* going with him, there was nothing left for *Abram* to quit; no kindred, no family, no father's house to leave: and the command is introduced unnecessarily, and out of it's place, if it is where *Abram* could not act in consequence of it. We may therefore be assured, that *Nabor* went with *Terah* to *Haran*, and dwelt there. *Milcab*, his wife, was with *Bethuel* and *Laban*, when <sup>8</sup>*Abram* sent his servant to the city of *Nabor*. In process of time *Isaac* sends *Jacob* to the same place, to the house of *Bethuel*: <sup>9</sup> "Arise, go to *Padan-aram*, to the house of *Bethuel* thy mother's father—And <sup>10</sup> "Isaac sent away *Jacob*: and he went to *Padan-aram* unto <sup>11</sup> "*Laban* son of *Bethuel*." And this house of *Bethuel*, the place of residence of *Laban*, is past contradiction specified by *Rebecca*, when she lays her pressing injunctions on *Jacob*: <sup>12</sup> "Now therefore, my son, obey my voice: and arise, flee thou to <sup>13</sup> "*Laban* my brother, to *Haran*:" by which we find, that the city of *Haran*, the city of *Nabor*, and the house of *Bethuel* were the same place. It is plain then, that *Nabor* resided at *Haran* after the death of *Terah*, and after the departure of *Abram* to *Canaan*: and that his children lived there after him. These children were eight in number, born after *Abram* had left the place: for above sixty years afterwards, when *Abram* was about 140 years old, it had been told him; <sup>14</sup> "Behold *Milcab*, she hath also born children unto thy brother *Nabor*." The names of them are mentioned in the passage; and *Chefed* was the third of the eight. Out of this family *Abram* sent to take a wife for his son *Isaac*; who married *Rebecca* the granddaughter of *Nabor*. And *Jacob* afterwards upon a like occasion

<sup>8</sup> Gen. 24. v. 53.

<sup>9</sup> Gen. 28. v. 2.

<sup>10</sup> Gen. 27. v. 43.

<sup>11</sup> Gen. 22. v. 20.

sion went to the same city, to *Haran* in *Mesopotamia*; and married *Leah* and *Rachel*, who were the descendants of the same person in the third degree. This then was the city of *Nabor*; and here was *Chefed* born: and we have no more reason to think that he went and dwelt in *Chaldea*, than that he travelled to *India*, or *Ethiopia*. So that he could have no personal knowledge of the country, nor any connection with it: much less can he be esteemed the father of the *Chaldeans*, who were constituted a nation before he was born, and before the birth of his grandsons.

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SOME  
OBSERVATIONS  
ON THE  
DISPERSION OF MANKIND,  
IN REFERENCE TO PAGE 197.

I have taken notice before, that, some generations after the flood, there was a partition of the earth among the sons of *Noab*, which was done by divine appointment. It is a subject, which has been canvassed by several writers; many of whom do not allow, that there was any particular division; but only a general dispersion. *Bochart* is of this opinion; who after mentioning many passages out of the Scriptures, which he did not sufficiently weigh, concludes with this corollary;

<sup>1</sup> *Hyde Relig. Vet. Persar.* pag. 61. 65.

rollary ; that "all lands may be said to be by allotment, and "all the free gift of God : and where the Scriptures are silent, "it is idle to form surmises." <sup>2</sup>*Scriptura tacente, nostrum non est hæc divinare.*—*Quamcumque terram occupamus, illam Deus se dedisse dicit, et vult sibi acceptam referri.* In answer to this, I must take notice, that the Scriptures are not silent upon this head : and what we find mentioned in them, must not be taken in so lax and indefinite a manner; there being nothing in them, that can in the least countenance this notion of a general and indeterminate dissipation. I shall not take upon me to settle the time, when this great event happened : let it suffice, that it did happen; that there was a particular rule and order observed in the distribution, and the whole by God's appointment. That there was a partition, is evident from the words of *Moses*, saying ; <sup>3</sup> "By these were the isles of the *Gentiles* divided." <sup>4</sup>"In his "days [*Pbaleg's*] the earth was divided." <sup>5</sup>"By these were "the nations divided in the earth after the flood." These texts I should think sufficient : but in another place this divine writer speaks more particularly to the purpose ; and his account is so plain and circumstantial, as to leave no room for uncertainty. It is in that noble and prophetic hymn, one of the most sublime compositions, that ever was penned ; where he pours forth his soul to God, and at the same time addresses himself to the people, whom he had so long conducted, and was now going to leave for ever. <sup>6</sup>"Remember," says he, "the days of old, consider the years of many generations: "ask thy father, and he will shew thee, thy elders, and they "will tell thee. When the most High divided to the nations "their inheritance, when he separated the sons of *Adam*, he "set

<sup>2</sup> Geogr. Sacr. pars prior. Lib. i. Cap. 16.

<sup>3</sup> Gen. 10. v. 5.

<sup>4</sup> 1 Chron. i. v. 19.

<sup>5</sup> Gen. 10. v. 32.

<sup>6</sup> Deus. 32. v. 7, 8, 9.

" set the bounds of the people according to the number of " the children of *Israel*. For the Lord's portion is his people; " *Jacob* is the lot of his inheritance." This is too particular to be cursorily passed over. We are told, that the nations of the earth had an inheritance assigned them; and that it was by divine appointment. Moreover, that at the general dispersion it pleased God to have a provident regard for a nation, which was to come, even for the sons of *Israel*: and in the distribution of countries had set bounds to other families, that they should not trespass upon the inheritance of *Jacob*, which was his own portion. Thus limits were prescribed according to the necessities of a people to come, and to the space, which would be requisite for their numbers to inherit. In other words, the land of *Canaan* was excepted out of the general partition. This space was usurped by the people who gave name to it. They knew the divine allotment; yet wilfully transgressed: on which account they brought themselves and their posterity under the severest curse; and justified every thing, which they afterwards suffered for their rebellion; though at the time of their punishment, their guilt was accumulated with additional wickedness and apostacy.

What I have mentioned above, St. Paul likewise alludes to: 7 Εποιησε τε εξ ονος αὐτοῦ πάντας εθνος ανθρώπων κατοικιαν επι πάντα το προσωπον τῆς γῆς, ὅρισας προτεταγμένες καιρούς, καὶ τὰς ὁροθεσίας τῆς κατοικίας αυτῶν. This in our version is translated too indefinitely: and should not be, "God *bath* made, and *bath* deter-  
" "mined," but, "God made," or, "did make of one blood all  
" "nations of men for to dwell on all the face of the earth, and  
" "determined the times before appointed, and the *bounds* of  
" "their habitation." It refers to a particular time, and ordinance; the same that is spoken of by *Moses*. And it affords us this additional information; that not only the place of residence for each family, but the time likewise of the migration  
was

was by God's appointment. This was the sense of many of the fathers upon this subject, and particularly of *Eusebius*.

<sup>8</sup> Μερισμός γης. Τῷ βροθῷ ετεῖ τὸ κοσμός, ενακοσιοῦτῷ τριακοσιοῦτῷ ετεῖ τὸ Νῶε, κατὰ ΘΕΙΟΝ δῆλοντι ΧΡΗΣΜΟΝ, εμεριστεῖ Νῶε τοῖς τρισιν ὑιοῖς αὐτῷ τὴν γην. He afterwards proceeds to mention the infringement of this divine ordinance, and the consequences of it: νεωτεριστας ὁ τὸ Χαμένοις Χαναάν επεβη τοῖς ὄροις τὸ Σημ, καὶ κατ-  
ἀκησεν εκεῖ, παραβατας τὴν ευτολην Νῶε, κ. τ. λ. whose posterity he afterwards tells us was destroyed by *Moses* and *Joshua*: οἱ δὲ Μωϋσες καὶ Ἰησος τὸ Ναυη εξαλοθρευσεν ὁ Θεος.

This may serve to explain a passage in Scripture, which has been the cause of much perplexity. It is mentioned <sup>9</sup> that *Ham* the son of *Noab* had been guilty of a great breach of duty, and want of reverence to his father: that when *Noab* awoke, and was sensible of what his younger son had done,  
 1 “He said, cursed be *Canaan*; a servant of servants shall he be  
 “unto his brethren. And he said, Blessed be the Lord God of  
 “*Shem*; and *Canaan* shall be his servant.” It has seemed to many persons extraordinary, that, as *Ham* was the person guilty, he should be passed over without any animadversion: and that the curse should devolve to *Canaan*, who does not seem to have been at all an accomplice. But it must be observed, that these words are not so much to be esteemed a curse vented out of resentment against *Ham* and *Canaan*, for what had been done, as a prophetic denunciation of disobedience in time to come, and of the evils in consequence of it: and even then not uttered for their sakes, but upon account of others of another family, who were to come after,

and

<sup>8</sup> *Euseb.* Chronic. Λογος Πρωτ. pag. 10. *Synecclius* pag. 90. as quoted above, mentions this infringement and usurpation of the *Canaanites*, and the attack made upon them for that outrage by the family of *Shem*: Τῷ βραλῃ ετεῖ τὸ κοσμό, τῷ δὲ Φαλεκ ἔξει, Καίνας απεθάνει· καὶ οἱ νινοὶ τὸ Σημ επολεμησαν τῷ τοὺς νίνος Χαμ τῷρι, τῷ δριμῷ τῆς Παθαίγουνται.

<sup>9</sup> Gen. 9. v. 22.

<sup>10</sup> Gen. 9. v. 25, 26.

and to be instructed by it. It is very common with the sacred historian in the early accounts, which he gives us, to specify, what immediately relates to the grand purpose in hand; and to omit every thing else, which is not connected with it. Many things alluded to were well known at the time he wrote: it was therefore sufficient to extract, what was essential; and to give a sample for the whole. This may be observed in the <sup>2</sup> history of *Lamech*, of a <sup>3</sup> conquest made by *Jacob*, in the <sup>4</sup> fragment upon the conquest of *Hesbon*; and in other places. In the passage, I am speaking of, there is reason to think, that a great deal preceded what is here mentioned by *Moses*; and that we have only a part of the original prophecy. From the tenour of what remains, we may perhaps form some judgement of what is omitted. It is probable, that at this season the patriarch disclosed, what was to happen in after times, especially to the son, who had aggrieved him. There is, I think, an apparent chasm and failure; which may with great probability be filled up, from what seems to be implied in this curse upon *Canaan*. It is very reasonable to suppose, that *Noah* told *Ham* of the future apostacy of his children: that the same want of reverence, which *Ham* had witnessed, would be visible in his posterity: That the second in descent from him should be the first <sup>5</sup> rebel upon earth; and at the same time the first tyrant, who should usurp authority over his brethren: That of the race of *Cush* should be a daring confederacy, who at the general dispersion should withstand the divine dispensation, and arrogate to themselves territories in direct opposition to the will of God: That a chosen people were to arise; and that there was for them a particular land

<sup>2</sup> Gen. 4. v. 23.

<sup>3</sup> Gen. 48. v. 22.

<sup>4</sup> Numb. 21. v. 27.

<sup>5</sup> The name *Nimrod* signifies a rebel.

land ordained : but that *Canaan* and his sons, another branch of his family, should disregard this ordinance, and seize upon the land, which was destined for God's own portion. Then comes in the part to the purpose; "Cursed be *Canaan*; a servant of servants shall he be unto his brethren:" and "Blessed be the Lord God of *Shem*; and *Canaan* shall be his servant." Of this nature I take to have been the original prophecy : and good reason may be given, why one part is omitted, and the other retained. The former part is omitted by the divine writer, as unnecessary to be related ; being either mentioned or implied in the common course of the history. On the other hand, the propriety of inserting, what is specified, is apparent. It was a prophecy, that related most intimately to the *Israelites* ; who, when this history was promulgated, were upon their journey to *Canaan*, the land adjudged to them for an inheritance, but occupied by others. It was to inform them first, that the *Canaanites* had no right to the land, which they possessed: that they had been guilty of an undue usurpation : and were under the curse of God for their determined and obstinate disobedience : therefore for that reason they could not prosper against the *Israelites*. That the *Israelites* were going to their hereditary demesnes ; to a land originally designed for them by the great disposer of thrones and kingdoms : that the blessing, entailed upon the sons of *Shem*, particularly belonged to the children of *Jacob* ; in whom the prophecy was to be completed, and to whom the *Canaanite* was to be subservient. The time, the place, every circumstance shews with what propriety this part of the prophecy is retained : and at the same time it is evident, that something had preceded, which is omitted by *Moses*, as unnecessary to be related.

From the foregoing we may see good reason for the severities shewn towards the *Canaanites* : whom if it had pleased God to have swallowed up quick with an earthquake, or extirpated by fire from heaven ; nobody could have arraigned his justice.

But as he was pleased to make use of an arm of flesh, and to employ the *Israelites* as ministers of his vengeance; many have presumed to call in question the equity of the proceeding, and to represent it as an instance of injustice and cruelty. Whereas the intention of Providence, in the instruments it made use of, is apparent. It was to make the *Israelites* detest these nations and their horrid customs; and to be detested by them; and to render them inexcusable, if after such severities exercised upon this people, they should themselves hereafter lapse into the same apostacy and disobedience. To question whether God could in justice act thus in respect to the *Canaanites*, and whether he did right in chusing such implements of his vengeance, is a doubt as idle as it is impious. How the rebellion of the *Canaanites* was aggravated, and what were their crying sins, may be gathered from many parts of the Scriptures; but especially from the book of *Wisdom*, where they are particularly displayed: <sup>6</sup> "For it was thy will (O Lord) "to destroy by the hands of our fathers, both those old in- "habitants of thy holy land; Whom thou hatedst for doing "most odious works of witchcrafts, and wicked sacrifices; "And also those merciless murderers of children, and devour- "ers of man's flesh, and the feasts of blood; With their "priests out of the midst of their idolatrous crew, and the "parents that killed with their own hands, souls destitute "of help; —— For it was a cursed seed from the beginning." This may serve to vindicate the dispensations of Providence in this particular; and it's just retributions on a rebellious and wicked people.

<sup>6</sup> Chap. 12. v. 3, 4, 5, 6. 11.

## ΑΝΘΡΩΠΟΘΕΤΣΙΑ

## ΡΑΙ

## ΤΕΚΝΟΘΕΤΣΙΑ.

ONE would think it scarce possible, that so unnatural a custom, as that of human sacrifices, should have existed in the world: but it is very certain, that it did not only exist, but almost universally prevail. I have before taken notice, that the *Egyptians* of old brought no victims to their temples, nor shed any blood at their altars: but human victims, and the blood of men must be here excepted; which at one period they most certainly offered to their gods. The <sup>2</sup>*Cretans* had the same custom; and adhered to it a much longer time. The nations of *Arabia* did the same. The people of <sup>3</sup>*Dumab* in particular sacrificed every year a child; and buried it underneath an altar, which they made use of instead of an idol: for they did not admit of images. The *Perfians* buried people alive. *Amytis*, the <sup>4</sup>wife of *Xerxes*, entombed twelve persons quick under ground for the good of her soul. It would be endless to enumerate every city, or every province,

<sup>2</sup> *Exeob.* Praep. Evang. Lib. 4. Cap. 16. *Arnobius.* Lib. 2.

<sup>3</sup> Φοινίκες δὲ καὶ Κρήτες τοι Κρονον εν ταῖς τεκνοθυσίαις αὐτῶν ἵλασκοτο. *Athanaf.* Orat. adversus Gentes. *Herodotus.* Lib. 4. says the same of the *Scyrians*. See also *Porph.* de Abstinentiâ. Lib. 2. pag. 224. from *Marebo*.

<sup>4</sup> Καὶ Δερμάτιοι δὲ τῆς Αραβίας κατ' ετος. ικαστοι εἴησαν παιδά, οἱ υπὸ θαυμάτων, φρέσκας ὡς ξανθοί. *Porph.* de Abstin. Lib. 2. pag. 225. These people are mentioned *Isaib*, Chap. 21. "The burthen of the desert of the sea"—"The burthen of *Dumab*."

<sup>4</sup> Αμητίς δὲ η Σερέψη γυναὶ διδόται καταρρέει αὐθιμάτος ζυγας, ύπερ αὔτους. *Plusarch.* Περὶ Δεισιδαιμονίας.

vince, where these sad practices obtained. The <sup>5</sup> *Cyprians*, the *Rhodians*, the *Phœceans*, the *Ionians*, those of *Chios*, *Lesbos*, *Tenedos*, all had human sacrifices. The natives of the Tauric *Cermones* offered up to *Diana* every stranger, whom chance threw upon their coast. Hence arose that just expostulation in <sup>6</sup> *Euripides*, upon the inconsistency of the proceeding; wherein much good reasoning is implied. *Iphigenia* wonders, as the goddess delighted in the blood of men, that every villain and murderer should be privileged to escape; nay, be driven from the threshold of the temple: whereas, if an honest and virtuous man chanced to stray thither, he only was seized upon, and put to death. The *Pelasgi* in a time of scarcity vowed the tenth of all, that should be born to them, for a sacrifice in order to procure plenty. *Aristomenes* the *Messenian* <sup>7</sup> slew three hundred noble *Lacedemonians*, among whom was *Theopompus* the king of *Sparta*, at the altar of *Jupiter* at *Itome*. Without doubt the *Lacedemonians* did not fail to make ample returns: for they were a severe and revengeful people, and offered the like victims to *Mars*. Their festival of the *Diamastigosis* is well known; <sup>8</sup> when the *Spartan* boys were whipped in the sight of their parents with such severity before the altar of *Diana Oribia*, that they often expired under the torture. *Pbylarcus* affirms, as he is quoted by <sup>9</sup> *Porphyry*, that of old every *Grecian* state made it a rule, before they marched towards an enemy, to solicit a blessing on their undertakings by human victims.

The *Romans* were accustomed to the like sacrifices. They both devoted themselves to the infernal gods, and constrained

others

<sup>5</sup> *Clem. Alexandrin.* Cohort. ad Gentes. Vol. 1. pag. 36. Edit. Potter.  
See also *Porphyry* above quoted.

<sup>6</sup> *Euripid.* Iphigen. in Tauris.

Τα της Θεού διε μεμφομένας σοφίσματα, ο. π. λ.

<sup>7</sup> *Clem. Alexand.* Cohort. pag. 36. *Porphyry* above.

<sup>8</sup> *Plutarch.* Institutions Laconicæ. He says, that the cruelty lasted all day long; δι' ὅλης της ἡμέρας.—μεγάλη θωβατική παλαιότερης.

<sup>9</sup> *De Abstinentiâ.* Lib. 2. pag. 226.

others to submit to the same horrid doom. Hence we read in <sup>1</sup>*Titus Livius*, that in the consulate of *Æmilius Paetus* and *Terentius Varro*, two *Gauls*, a man and a woman, and two in like manner of *Greece*, were buried alive at *Rome* in the *Ox-Market*: where was a place under ground, walled round to receive them; which had before been made use of for such cruel purposes. He says, it was a sacrifice not properly *Roman*; that is, not originally of *Roman* institution: yet it was frequently practised there, and that too by publick authority. *Plutarch* makes mention of a like instance a few years before, in the consulship of <sup>2</sup>*Flamininus* and *Furius*. There is reason to think, that all the principal captives, who graced the triumphs of the *Romans*, were at the close of that cruel pageantry put to death at the altar of *Jupiter Capitolinus*. *Caius Marius* offered up his own daughter for a victim to the *Dii Averunici*, to procure success in a battle against the *Cimbri*; as we are informed by *Dorotbeus*, quoted by <sup>3</sup>*Clemens*. It is likewise attested by <sup>4</sup>*Plutarch*, who says that her name was *Calpurnia*. *Marius* was a man of a sour and bloody disposition; and had probably heard of such sacrifices being offered in the enemies camp, among whom they were very common: or he might have beheld them exhibited at a distance: and therefore murdered what was nearest, and should have been dearest, to him; to counteract their fearful spells, and outdo them in their wicked machinery. *Cicero* making mention of this custom being common in *Gaul*, adds, that it prevailed among that.

<sup>1</sup> Lib. 22. Cap. 57. *Zonera Annales*. Lib. 8. Cap. 19.

<sup>2</sup> Διο μετ' Ἑλλας, αὐθεντα και γυναικα, διο δι Γαλατας ὄμοις, εν τη καλυπτη βων αγυρτα κατορυξαι ζωτας. In *Marcello*. Vol. 4. pag. 547. Edic. H. Steph. See *Dionyfius Halicarnas*. Histor. Lib. 1.

<sup>3</sup> Ο δε τοις Απορρετοις Μαριος, ως Διορθος εν τη τιταρη Ιταλικη ιστορη. *Clem. Alex. Cohort. ad Gentes*.

<sup>4</sup> *Plutarchi Parallel.* 20<sup>num</sup>. The name of this person in *Plutarch* is *Manius*: whoever it may have been, the fact is the same: it takes not at all from the evidence of the history.

that people, even at the time when he was speaking: from whence we may be led to infer, that it was then discontinued among the *Romans*. And we are told by <sup>6</sup>*Pliny*, that it had then, and not very long, been discouraged. For there was a law enacted, when *Lentulus* and *Craffus* were consuls; so late as the 657th year of *Rome*, that there should be no more human sacrifices: for till that time those horrid rites had been, celebrated in broad day without any mask, or controul: which, had we not the best evidence for the fact, would appear scarce credible. And however discontinued they may have been for a time, we find, that they were again renewed; though they became not so publick, nor so general. For not very long after this, it is reported of <sup>7</sup>*Augustus Cæsar*, when *Persus* surrendered in the time of the second *Triumvirate*, that besides multitudes executed in a military manner, he offered up upon the *Ides of March* three hundred chosen persons, both of the *Equestrian* and *Senatorian* order, at an altar dedicated to the manes of his uncle *Julius*. Even at *Rome* itself this custom was revived: and <sup>8</sup>*Porphyry* assures us, that in his time a man was every year sacrificed at the shrine of *Jupiter Latianis*.

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<sup>5</sup> *Hij. [Gallis] quidquam sanctum ac religiosum videri poset, qui etiam figurando, aliquo metu adducti, Deos placandas esse arbitrantur, humanis hostiis eorum aras ac templa funerant?* — *Quis enim ignorat eos usque ad hanc diem retinere illam immanem ac barbaram consuetudinem hominum immolandrum?* Cicero. pra. Fontio. §. 10. See Philippi Cluverii Germania Antiqua. 1631. Elz. pag. 251. and Grotius de Satisfactione.

<sup>6</sup> *Cn. Cornelio Lentulo, P. Lycinio Craffo Cos. Senatoris-consultum factum est, ne homo immolaretur: palamque fuit in tempus illud sacri perodigiosi celebratio. Plin. Nat. Hist. Lib. 30. Cap. 1.*

<sup>7</sup> *Persus capta scribunt quidam, trecentos ex dediticiis electos, utriusque Ordinis, ad aram Divo Julio extructam, idibus Martiis, bestiarum more macellatis. Suetonius in Augusto. Cap. 15.*

<sup>8</sup> Αλλ' ετς καὶ νυν, τις αγνοει κατα την μεγαλην πολιν τη τε Λατιαρις Διος ιστη εΦαζομένην αυθηρην; Porphy. de Abstin. Lib. 2. pag. 226.

*Et Latio in badiorum Jovi mediā in Urbe humatus sanguis ingulfatur.* Tertullian. Gnost. Cap. 7.

*Heliogabalus* offered the like victims to the <sup>3</sup>Syrian deity; which he introduced among the *Romans*. The sacrifice is said of <sup>1</sup>Aurelian.

The *Gauls*, and the *Germans* were so devoted to this shocking custom, that no business of any moment was transacted among them, without being prefaced with the blood of men. They were offered up to various gods; but particularly to *Hesus*, *Taranis*, and *Thautates*. These deities are mentioned by *Lucan*, where he entitulates the various nations, who followed the fortunes of *Cæsar*.

<sup>2</sup> *Et quibus immitis placatur sanguine diro  
Thautates; horrensque feris altaribus Hesus;  
Et Taranis Scythicae non mitior ara Diana.*

The altars of these gods were far removed from the common resort of men: being generally situated in the depth of woods; that the gloom might add to the horrore of the operation, and give a reverence to the place and proceeding. The persons devoted were led thither by the *Druïds*, who presided at the solemnity, and performed the cruel offices of the <sup>3</sup>sacrifice. *Tacitus* takes notice of the cruelty of the *Hermunduri*, in a war with the *Catti*, wherein they had greatly the advantage: at the close of which they made one général sacrifice of all, that

<sup>4</sup> Τῷ αὐτῷ [Ἡλιογαβαλῷ] εἴνε, παιδάς σφαγιαζόμενος, καὶ μαγγανιμασθεῖσας Χίρβιλιν. in *Heliogab.*

<sup>5</sup> *Capitolium Aurelianum invetus, ut illic cederet servos, quos capti obvisse Jovi Optimo Maximo cerebatur. Vopiscus in Aureliano.*

These customs prevailed in most parts of the *Roman* empire till the time of *Adrian*, who took great pains to have them abolished; but could not entirely effect it. *Euseb. Prep. Evang. Lib. 4. Cap. 15.* and *Pallas* quoted by *Porphyry*. *Lib. 2. pag. 225.*

<sup>6</sup> *Lucan. Pharsalia: Lib. 1. v. 444.*

<sup>7</sup> *Qui sunt affecti gravioribus morbis; quiique in priuatis periculisque versantur, aut pro victimis homines immolant, aut se immolaturos vovent; ad ministrisque ad ea sacrificia Druïdis utuntur.—Alii in manu magnitudine simulacra habent, quorum contexta viminibus membra vivis hominibus compleant, quibus succensis, circumventi flammâ examinantur homines. Cæsar de Bello Gallico. Lib. 6.*

that was taken in battle. <sup>4</sup>*Victor diversam aciem Marti ac Mercurio sacraverat: quo voto, equi, viri, cuncta vita occidioni dantur.* The poor remains of the legions under *Varus* suffered in some degree the same fate. <sup>5</sup>*Lucis propinquis barbaræ ara, apud quas Tribunos, ac primorum ordinum centuriones mactaverant.* There were many places destined for this purpose all over *Gaul* and *Germany*; but especially in the mighty woods of *Arduenna*, and the great *Hercinian* forest; a wild, that extended above thirty days journey in length. <sup>6</sup>The places set apart for this solemnity were held in the utmost reverence; and only approached at particular seasons. *Lucan* mentions a grove of this sort near *Maffilia*, which even the *Roman* soldiers were afraid to violate, though commanded by *Cæsar*. It was one of those set apart for the sacrifices of the country.

<sup>7</sup>*Lucus erat longo nunquam violatus ab ævo,  
Obscurum cingens connexis aëra ramis.  
Hunc non ruricola Panes, nemorumque potentes  
Sylvani, Nymphaeque tenent: sed barbara ritu  
Turba Deum: struetæ sacris feralibus aræ,  
Omnis et humanis lustrata cruoribus arbos.*

*Claudian* compliments *Stilico*, that, among other advantages accruing to the *Roman* armies through his conduct, they could now venture into the awful forest of *Hercinia*; and follow the chase in those so much dreaded woods, and otherwise make use of them.

<sup>8</sup>*Ut procul Hercinia per vasta silentia fylæ  
Venari tutæ liceat; lucosque vetustæ  
Relligiore truces, et robora numinis instar  
Barbarici, nosbre feriant impune secures.*

These

<sup>4</sup> *Tacitus. Annal. Lib. 13. Cap. 57.*

<sup>5</sup> *Tacitus. Annal. Lib. 1. Cap. 61.*

<sup>6</sup> *Erici Olei Historia Suecorum Gothorumque. Holmiae 1654. pag. 2.*

<sup>7</sup> *Lucas. Lib. 3. v. 399.*

<sup>8</sup> *Claudian. in Laudes Stiliconis. Lib. 1. v. 228.*

These practices prevailed among all the people of the north, of whatever <sup>9</sup>denomination. The *Masagetae*, the *Scythians*, the *Getes*, the *Sarmatians*, all the various nations upon the *Baltick*, particularly the *Suevi* and *Scandinavians*, held it as a fixed principle, that their happiness and security could not be obtained, but at the expence of the lives of others. Their chief gods were <sup>2</sup>*Thor*, and <sup>3</sup>*Woden*; whom they thought, they could never sufficiently glut with blood. They had many very celebrated places of worship; especially in the island <sup>4</sup>*Rugen*, near the mouth of the *Oder*; and in <sup>5</sup>*Zeeland*: some too very famous among the <sup>6</sup>*Semnones*, and <sup>7</sup>*Nabarvelli*. But the most reverenced of all, and the most frequented, was at <sup>8</sup>*Upfal*; where there was every year a grand celebrity, which

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<sup>9</sup> *Jornandes de Rebus Geticis.*—of the *Goths*.

*Procopius de Bello Goth.* Lib. 2.—of the *Franks* and other nations.

*Tribemus*—of the *Sicambri*.

*Heimoldi Annal. Sclavorum.* Lib. 1. Cap. 53.—of the *Rugians*, &c.

*Ditibmar Episc. Mersburg.* Lib. 1. pag. 12. — of the *Danes* and *Norwegians*.

*Tacit. Annal.* Lib. 14. Cap. 30.—of the *Britons* in the island of *Mona*. *Excisi luci servis superstitionibus sauci. Nam cruento captivo adolere aras, et bominum fibris consulere Deos, fas habebant.*

<sup>1</sup> *Quin vulgata inter omnes opinio, ut Crantzius in Vandalitis, Lib. 3. Cap. 22. notat, delebari sanguine Deos.* P. Hachenberg. *Germania Media.* pag. 286.

<sup>2</sup> *Stepbanus Stephanus*, quoting *Dudo of St. Quintin*, says; *Ceterum sacrificiant venerantes Thur dominum suum; cui non aliquid pecudum, vel peccorum, sed sanguinem matabant bominum, holocaustum omnium putantes pretiosissimum.* In *Librum tertium Saxonis Gram.* pag. 93.

<sup>3</sup> *Otbinum, qui bellis praefidebat, cruento et morte captivorum placabant; opinantes bellorum praefidem aptius humano cruento placari.* Olaus Magnus. Lib. 3. Cap. 7.

<sup>4</sup> *Crantzius.* Lib. 5. Cap. 12, 13.

See *Tacitus de Mor. German.* Cap. 40. *Est in insula Oceani vagum nemus, dicatumque in eo vebiculum.*

<sup>5</sup> *Ditibmar Episc. Mersburg.* Lib. 1. pag. 12.

<sup>6</sup> *Adam Bremensis de situ Daniæ.* Cap. 233.

<sup>7</sup> *Tacitus de Mor. German.* Cap. 43.

<sup>8</sup> *Scbeifferi Upfal.* Cap. 16.

*Olaï Wormii Monumenta Danica.* Lib. 1. Cap. 5.

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continued for nine days. During this term they sacrificed animals of all sorts: but the most acceptable victims, and the most numerous were men. <sup>9</sup>*Ipsas victimas apud plerosque commendabat humanus sanguis, effusus ante Deorum aras, et diro carnine devotus: introducta immani illâ, ac barbarâ Scytharum consuetudine, qui Deos immortales bominum scelere et sanguine placari posse arbitrabantur.* Of these sacrifices none were esteemed so auspicious, and salutary, as a sacrifice of the prince of the country. When the lot fell for the king to die, it was received with universal acclamations, and every expression of joy; as it once happened in the time of a famine, when they cast lots, and it fell to king *Domalder* to be the people's victim: and he was accordingly put to death. *Olaus* <sup>2</sup>*Trettelger*, another prince, was burnt alive to *Woden*. They did not spare their own children. *Harald* the son of *Gunild*, the first of that name, slew two of his children to obtain a storm of wind. "He did not let," says <sup>3</sup>*Verstegan*, "to sacrifice two of his sons unto his idols, to th' end he might obtain of them such a tempest at sea, as should break and disperse the shipping of *Harald* king of *Denmark*." *Saxa Grammaticus*

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*Olaï Magni Hist. de Gent. Septentrion. Epitome. Lib. 3. Cap. 5.*  
Antwerp. 1558.

*Steirnbook de jure Sueorum et Goth. vetusto. Cap. ult. pag. 399.*

<sup>9</sup> *Pauli Hacbenbergi P. P. Germania Media. Dissert. 8. p. 286. Cap. 30. pag. 287.* concerning king *Domalder*.

<sup>1</sup> *Snorro Sturleson. Ynglinga Saga. pag. 18:* from whom *Loccenius* seems to have borrowed the account, which he gives. *Sub eo Rege [Domalder] tantiâ fame Suecia afflîcta est, ut ei vix gravior unquam incubuerit. Cives inter se dissidentes, cum pœnam delictorum divinam agnoscerent, primo anno boves, altero homines, tertio regem ipsum, velut iræ celestis piaculum, ut sibi persuasum babebant, Odina immolabant.* *Loccenii Antiq. Sueo-Gothicæ. Lib. 1. pag. 5.*

<sup>2</sup> *Snorro Sturleson. above.*

*Cbronic. Norvegicum.*

*Johannes Magnus. Lib. 1. Cap. 12. Romæ. 1554. Accidit nonnunquam reges ipsos cädem sorte delectos immolari.* He speaks of it as *fau-  
tissimum regno sacrificium.*

<sup>3</sup> *Antiquities. Antwerp. 1605. pag. 81.*

mentions a like fact. He calls the king *Haquin*; and speaks of the persons put to death, as two very hopeful young princes: *duos præstantissimæ indolis filios, boſtiarum more, aris admodum, potiundæ victoriae cauſâ, nefariâ litatione mactavit.* Another king slew nine sons, in order to prolong his own <sup>5</sup> life; in hopes, I suppose, that, what they were abridged of, would in great measure be added to himself. Such instances however occur not often: but the common victims were without end. *Adam Bremenſis*, speaking of the awful grove at *Upsal*, where these horrid rites were celebrated, says, that there was not a single tree, but what was reverenced, as if it were gifted with some portion of divinity: and all this, because they were stained with gore, and foul with human putrefaction. *6Lucus tam facer eſt gentilibus, ut ſingulæ arbores ejus ex morte vel tabo immolatorum divine videantur.* The same is observed by *Scheiffer* in his account of this place. *7Deorum facer ille lucus erat: in arboribus ſingulis Dii ipſi habitare credebantur: ergo ad earum ramos corpora illa, veluti munera quædam Diis gratissima, ſuspendebant.*

The manner, in which the victims were slaughtered, was diverse in different places. Some of the <sup>8</sup>*Gaulib* nations chined them with a stroke of an ax. The *Celtæ* placed the man, who was to be offered for a sacrifice, upon a block, or an altar, with his breast upwards; and with a sword struck him forcibly across the *ſternum*: then tumbling him to the ground, from his agonies and convulsions, as well as from

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<sup>4</sup> *Saxo Grammaticus.* Lib. 10. pag. 183. *Soræ* 1644. *Patris nomine, quām patriā, carere maluit.*

<sup>5</sup> *Olaus Wormius.* pag. 28. *Rex Suecia Aune novem filios Otbino mactavit, ut etatis obtineret prorogationem.*

<sup>6</sup> *Adam Bremenſis de ſitu Daniæ.* Cap. 234.

<sup>7</sup> *Scheiffer of Upsal*, and *Eric Olaus* above. *Corpora verò in luco quodam proximo ſuspendebant, putantes arbores ipſas ex morte immolatorum divas et sacras.*

<sup>8</sup> *Strabō.* Lib. 4. pag. 303.

the effusion of blood, they formed a judgement of future events. The <sup>1</sup>Cimbri ripped open the bowels; and from them they pretended to divine. In <sup>2</sup>Norway they beat mens brains out with an ox-yoke. The same operation was performed in <sup>3</sup>Iceland, by dashing them against an altar of stone. In many places they transfixed them with arrows. After they were dead, they suspended them upon the trees, and left them to putrefy. One of the <sup>4</sup>writers, above quoted, mentions, that in his time, seventy carcases of this sort were found in a wood of the Suevi. *Dithmar of Mersburgh*, an author of nearly the same age, speaks of a place called *Ledur* in *Zeeland*, where there were every year ninety and nine persons sacrificed to the god <sup>5</sup>*Swantowite*. During these bloody festivals a general joy prevailed; and banquets were most royally served. They fed; they caroused; and gave a loose to indulgence, which at other times was not permitted. <sup>6</sup>*Dum sacrificia bac peragebantur, varii exhibiti sunt ritus, et litationis modi; convivia celebrata magnifica: pars sanguinis possibus illita: pars adstantibus propinata.* They imagined, that there was something mysterious in the number nine: for which

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<sup>9</sup> Παραδοῖσον καὶ απιστού εχόστι νομίμου.—Αὐθεωτον γαρ καταστεισάντες τυπτοι μαχαιρα κατα τον ὄπερ το διαφραγμα τον καὶ πεδονος τη τληγεννος, ει της πτωσεως, καὶ τη σπασακρη την μελινη, ετι δε της τη σιγανος βιτεως, τη μελλον νοση. *Diod. Sicul. Lib. 5. pag. 308.*

<sup>7</sup> *Strabo. Lib. 7. pag. 451.*

<sup>8</sup> *Duds of St. Quintin*, quoted by *Olaus Wormius. Lib. 1. Cap. 5. Juga boem und vice diriter icebantur in capite.*

<sup>3</sup> *Arngrim Jonas. Crymogæa, seu Rerum Islandic. descriptio. Hamburg. 1609. Lib. 1. Cap. 4, 7.*

See *Bertolinus de causis contemptæ apud Danos mortis. Hafniæ. 1699. Lib. 2. Cap. 1. pag. 218. Lib. 3. Cap. 3. pag. 662.*

<sup>4</sup> *Adam Bremenis de situ Daniae. Cap. 234.* He flourished in the tenth century.

<sup>5</sup> *Lib. 1. pag. 12. Dithmar was born A.D. 976.*

<sup>6</sup> *Olaus Wormii Monumenta Danica. Lib. 1. Cap. 5. pag. 28.*

The like in *Tacitus. Leti tunc dies—Non bella inibant, non arma sumebant: clausum omne ferrum: pax et quies tunc tantum nota; tunc tantum amata. De mor. Germ. Lib. 40.*

reason these feasts were in some places celebrated every <sup>7</sup>ninth year; in others every <sup>8</sup>ninth month; and continued for nine days. When all was ended, they washed the image of the deity in a pool; on account, I suppose, of it's being stained with blood, and then dismissed the assembly. Their servants were numerous, who attended during the term of their feasting, and partook of the banquet. At the close of all, they were smothered in the same pool, or otherwise made away with. On which Tacitus remarks, how great an awe this circumstance must necessarily infuse into those, who were not admitted to these mysteries: <sup>9</sup>*Arcanus binc terror, sacra ignorantia, quid sit illud, quod tantum perituri videbant.*

These accounts are handed down from a variety of authors in different ages: many of whom were natives of the countries, which they describe; and to which they seem strongly attached.

<sup>7</sup> *Erici Olai Hist. Sueonum Gothorumque.* pag. 2.

*Ditbmor of Mersburgb,* above.

<sup>8</sup> *Olaus Magnus.* Lib. 3. Cap. 6. Antwerp. 1558. *Erat olim in sacrificiis Gotborum &c — maneri novemarii observatio admodum accepta.* — *Omnino mense solenniorem venerationem impendebant.*

<sup>9</sup> *Tacitus de moribus Germ.* Cap. 40.

<sup>1</sup> Such was *Arngrim Jonas*, born amid the snows of *Iceland*; yet as much prejudiced in favour of his country, as those, who are natives of an happier climate. This is visible in his *Crymogaea*; but more particularly in his *Anatome Blefkiniana*. I have in my possession this curious little treatise, written in *Latin* by him in his own country, and printed *Typis Holenkibus in Islandia Boreali. Aucta 1612.* *Hala* is placed in some maps within the *Arctic* circle, and is certainly not far removed from it. I believe, it is the farthest north of any place, where arts and sciences have ever resided. They attended monsieur *Maupertuis* to *Tornea*: but that was only a transient visit. They seem at *Hala* in some degree to have made their abode. This book is a defence of his country against the invectives of *Ditbmor Blefkin*; and is written with great spirit, and in a stile superior to what might be expected from a country so rude, and so remote. In his *Crymogaea* he is obliged to acknowledge, that human sacrifices were offered up in *Iceland*; but he tries at all rates to extenuate

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attached. They would not therefore have brought so foul an imputation on the part of the world, in favour of which they were each writing, nor could there be that concurrence of testimony, were not the history in general true.

The like custom prevailed to a great degree at <sup>2</sup> Mexico, and even under the mild government of the <sup>3</sup> Peruvians; and in most parts of America. In Africa it is still kept up; where, in the inland parts they sacrifice some of the captives taken in war to their Feticbes, in order to secure their favour. Snelgrave was in the king of Daboome's camp, after his inroad into the countries of Ardra and Whidaw; and <sup>4</sup> says, that he was a witness to the cruelty of this prince, whom he saw sacrifice multitudes to the deity of his nation.

The sacrifices, of which I have been treating, if we except some few instances, consisted of persons doomed by the chance of war, or assigned by lot to be offered. But among the nations of Canaan, of whom I first spoke, the victims were peculiarly chosen. Their own children, and whatever was nearest and dearest to them, were deemed the most worthy offering to their god. The Carthaginians, who were a colony from Tyre, carried with them the religion of their mother country, and instituted the same worship in the parts where they settled. It consisted in the adoration of several deities,

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tenuate the fact, and to make it appear not a general practice. *Ceteram illa immanitas, illæ Saturni bofiae, baud diu durâsse apud Islandos videntur: et sanè nec alibi usitata, quæm in duobus locis assignatis, inò nec ejus provincie incolis omnibus, ubi exercita est. Cymogæa. Lib. I. Cap. 6. pag. 64. Imprefs. Hamburgi. Datum ex Islandiâ Boreali. 1609.*

<sup>2</sup> Antonio de Solis' conquest of Mexico. Book. 3. Chap 17. Book. 5. Chap. 23.

<sup>3</sup> Jobannes Acosta, Lib. 5. of the Mexicans, and the sacrificing children in Peru.

Garcilasso della Vega says that the Incas put a stop to all such sacrifices.

<sup>4</sup> Snelgrave's Voyage to Guinea. pag. 31. 34. He mentions four thousand Whidaws being sacrificed, besides people of other nations. To part of the tragedy he was an eye witness.

but particularly of *Kronus*; to whom they offered human sacrifices; and especially the blood of <sup>5</sup> children. If the parents were not at hand to make an immediate offer, the magistrates did not fail to make choice of, what was most fair, and promising; that the god might not be defrauded of his dues. Upon a check being received in *Sicily*, and some other alarming circumstances happening, *Hamilcar* without any hesitation laid hold of a boy, and offered him on the spot to *Kronus*; and at the same time <sup>6</sup>drowned a number of priests, to appease the deity of the sea. The *Carthaginians* another time, upon a great defeat of their army by *Agathocles*, imputed their miscarriages to the anger of this god, whose services had been neglected. Touched with this, and seeing the enemy at their gates, they seized at once two hundred children of the prime nobility, and offered them in publick for a sacrifice. Three hundred more, being persons, who were somehow obnoxious, yielded themselves voluntarily, and were put to death with the <sup>7</sup> others. The neglect, of which they accused themselves, consisted in sacrificing children, purchased of parents among the poorer sort, who reared them for that purpose; and not selecting the most promising, and the most honourable, as had been the custom of <sup>8</sup> old. In short, there were particular children brought up for the altar, as sheep are fattened for the shambles: and they were bought, and butchered in the same manner. But this indiscriminate way of proceeding was thought to have given offence. It is remarkable, that the *Egyptians* looked out for the most specious and handsome person to be sacrificed. The *Albanians* pitched

<sup>5</sup> Poinei sunt solite si sacrificare puellos. *Ennius.*

<sup>6</sup> *Diodorus Sic.* Lib. 13. pag. 207. Πληθος οἱρεων καταποντισας.

<sup>7</sup> *Diodorus Sic.* Lib. 20. pag. 756.

<sup>8</sup> Καθοσον εν τοις εμπροσθεν χρονοις θυοντες τυτῳ τῷ Θεῷ των οἰων της κρατιστῶν, ἀγέρον οὐκέπενοι λαθρὰ παιδάς, καὶ θρεψάντες, επειμετων επι τὴν θυσίαν. *Diodorus Sic.* Lib. 20. pag. 756.

pitched upon the best man of the community, and made him pay for the wickedness of the rest. The *Carthaginians* chose what they thought the most excellent, and at the same time the most dear to them: which made the lot fall heavy upon their children. This is taken notice of by *Silius Italicus* in his fourth book:

*Mos erat in populis, quos condidit advena Dido,  
Poscere caede Deos veniam, et flagrantibus aris,  
Infandum dictu! parvus imponere natos.*

*Kronus*, to whom these sacrifices were exhibited, was an oriental deity, the god of light and fire; and therefore always worshipped with some reference to that element. The *Carthaginians*, as I have observed, first introduced him into *Africa*. He was the same as the *Orus* of the *Egyptians*, and the *Alorus* of the eastern nations. That the name given him originally by the *Greeks* was *Koronus*, is manifest from a place in *Crete*, which was sacred to him, and is mentioned by the name *Coronis*. It is said, that both the chief city, and the adjacent country, were thus denominated; and that these sacrifices were there offered, which we know were peculiar to *Kronus*. <sup>1</sup> Εν δε τῷ νησὶ Σαλαμῖνι, προτέρον Κορωνίδι ονομαζόμενῳ, μηριὶ πάτερ Κυπρίς Αφροδίτη, εἴθετο αὐθαπτος Αγραυλῷ, τῷ Κοκρόπος σται τυμφῆς Αγραυλιδός. If this place, which was consecrated to him (as is apparent by these offerings) was called *Koronis*; it is plain, that his name must have been rendered by the *Greeks* *Koronus*: and both are a transposition for *Kon-Orus*, or *Cbon-Orus*, “the lord *Orus*,” or Οὖς. He was universally adored in *Cyprus*; but particularly in this part, which *Porphyry* supposes to have been *Salamis*. This is evident from <sup>2</sup>Diodorus

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<sup>1</sup> Εστι δὲ Κορωνος μηρια της Σαλαμινος της εν Κυπρῳ. Stepb. Byzant. It seems to have been an appendage to the city.

<sup>2</sup> Porphyr. de Abstinen. Lib. 2. pag. 222.

<sup>2</sup> He mentions, that *Demetrius* took by storm *Carpasia* and *Ourania*. They lay beyond *Salamis* towards the eastern point of the island.

*Siculus*, who mentions a city *Ouranie* here. He makes it indeed distinct from *Salamis*: but places it hard by, between that city and *Carpasia*; where the river *Chour* (the *Ouc Our* of the *Phenicians*, and the <sup>3</sup>*Courium*, *Κυριον*, of the *Greeks*) runs at this day. The *Greeks* thought *Kronus* was the same as *Χρονος*: but it was an oriental name; and the etymology was to be looked for among people of those parts.

<sup>4</sup> Βηλος επ' Ευφρηταο, Λιβις κεκλημενος Αμμων,

Αωις εφις Νειλωος, ΑΡΑΨ ΚΡΟΝΟΣ, Ασσυριοις Ζευς.

The *Greeks*, we find, called the deity, to whom these offerings were made, *Agraulos*; and feigned that she was a woman, and the daughter of *Cecrops*. But how came *Cecrops* to have any connection with *Cyprus*? *Agraulos* is a corruption, and transposition of the original name, which should have been rendered *Uk El Aur*, or *Uk El Auras*; but has, like many other oriental titles and names, been strangely sophisticated; and is here changed to *Agraulos*. It was in reality the god of light; the *Orus* and *Alorus*, of whom I have said so much, who was always worshipped with fire. This deity was the *Moloch* of the *Tyrians* and *Canaanites*, and the *Melech* of the east; that is, the great and principal god, the god of light, of whom fire was esteemed a symbol; and at whose shrine, instead of viler victims, they offered the blood of men.

Such was the *Kronus* of the *Greeks*, and the *Moloch* of the *Phenicians*: and nothing can appear more shocking, than the sacrifices of the *Tyrians* and *Carthaginians*, which they performed to this idol. In all emergencies of state, and times of general calamity they devoted, what was most necessary and

va-

<sup>3</sup> There was another place called *Courium*, mentioned by *Stepbanus*, *Strabo*, and *Aristotle de mirabilibus*. It was not far from *Amatibus*: and near the spot, where it stood, there is a cape, still called *Canourie*. See *Pocock*, Vol. 2. pag. 218.

<sup>4</sup> *Nonni Dionysiaca. XL.*

<sup>5</sup> Φοινίκες δὲ εν ταῖς μεγάλαις συμφοραῖς, η πολεμῶν, η αυχμῶν, η λοιμῶν,  
εθνοῦτο τὸν ΦΙΛΑΤΑΤΩΝ τινα επιψηφιζόντες Κρονόν. *Porphy. Lib. 2. pag. 224.*

valuable to them, for an offering to the gods, and particularly to *Moloch*. But besides these undetermined times of bloodshed, they had particular and prescribed seasons every year, when children were chosen out of the most <sup>6</sup>noble and reputable families, as I have before mentioned. If a person had an only <sup>7</sup>child, it was the more liable to be put to death; as being esteemed more acceptable to the deity, and more efficacious of the general good. Those, who were sacrificed to *Kronus*, were thrown into the arms of a molten <sup>8</sup>idol, which stood in the midst of a large fire, and was red with heat. The arms of it were stretched out, with the hands turned upwards, as it were to receive them; yet sloping downwards, so that they dropt from thence into a glowing furnace below. To other gods they were otherwise slaughtered; and, as it is implied, by the very hands of their parents. What can be more horrid to the imagination, than to suppose a father leading the dearest of all his sons to such an infernal shrine? or a mother, the most engaging and affectionate of her daughters, just rising to maturity, to be slaughtered at the altar of *Ashteroth* or *Baal*? *Justin* describes this unnatural custom very pathetically. <sup>9</sup>*Quippe homines, ut victimas immolabant; et impuberis (quæ ætas boſtum misericordiam provocat)*

aris

<sup>6</sup> Εθος περι τοις παλαιοις εν ταις μεγαλαις συμφοραις των κινδυνων, αντι της παντων Φθοραις, του ΗΓΑΠΗΜΕΝΟΝ των ΤΕΚΝΩΝ τους κρατουντας, η πολεως, η θρονος, εις σφαγην επιδιδοναι, λυτρον τοις τιμωροις δαιμοσι. *Philo de Phœnic.* Historiâ, apud *Euseb.* Præp. Evang. Lib. 4. Cap. 16.

<sup>7</sup> Κρονω γαρ Φοινικες καθ' ἐκαστον ετος εθνον τα ΑΓΑΠΗΤΑ και ΜΟΝΟΓΕΝΗ των παιδων. *Euseb.* in laud. Constantini.

<sup>8</sup> Ήν δε παρ' αυτοις [Καρχηδονιοις] ανδριας Κρον χαλκες, εκτετακως τας χειρας ὑπτιας, εγκεκλιμενας εωι την γην, ὡς ε τον εωτεθεντα των παιδων αποκυλιεδας, και πικτειν εις τι χασμα τωληρες πυρος. Εικος δε και του Ευριπιδην ειτευθεν ειλη-Φεναι τα μυθολογμενα παρ' αυτοις περι την εν Ταυροις Θυσιαι, εν οις εισαγει την Ιφιγενειαν ύπο Ορεις διερωτωμενην.

Ορεις. Ταφος δε ποιος δεξεται μ', οται θανω;

IPhi.y. Πυρ ιερον ειδον, χασμα τ' ευρωπον χθονος. *Diod. Sic.* Lib. 20. pag. 756.

<sup>9</sup> *Justin.* Histor. Lib. 18. Cap. 6.

*aris admovebant: pacem sanguine eorum exposcentes, pro quorum vita Dii rogari maxime solent.* Such was their blind zeal; that this was continually practised; and so much of natural affection still left unextinguished, as to render the scene ten times more shocking, from the tenderness, which they seemed to express. They embraced their children with great fondness; and encouraged them in the gentlest terms, that they might not be appaled at the sight of the hellish process: begging of them to submit with chearfulness to this fearful operation. If there was any appearance of a tear rising, or a cry unawares escaping; the mother smothered it with her kisses: that there might not be any show of backwardness, or constraint; but the whole be a free-will-offering. <sup>2</sup>*Blanditiis, et osculo comprimente vagitum, ne flebilis hostia immoletur.* These cruel endearments over, they stabbed them to the heart, or otherwise opened the sluices of life; and with the blood warm, as it ran, besmeared the <sup>3</sup>altar, and the grim visage of the idol. These were the customs, which the *Israelites* learned of the people of *Canaan*; and for which they are upbraided by the *Psalmist*. <sup>4</sup>"They did not destroy the nations,

\* This is likewise expressed very affectingly by *Eusebius*. Καὶ τις πατηρ του μονογενέα παιδία, καὶ μητήρ την αγαπητην θυγατέρα, προσέθυνε τῷ δαιμονι· καὶ κατεύφαττο ὁ Φιλάτοι, ὡς τι τῶν αλογών, καὶ αλλοτριων θρηματῶν, τος προσηκόντας. *Euseb.* Præp. Evang. Lib. 3. Cap. 15. There is no accounting for the infatuation of these nations, and the inconsistency of their practices. The *Poenicians*, who were so liberal of man's blood, would not hurt a cow; and the *Carthaginians* held it worse than sacrilege to maim an ape.

<sup>2</sup> *Minucius Felix.* pag. 293.

<sup>3</sup> The *Scythians* received the blood in a vessel: αἰνοφαγίας τυς αὐθρώπος εἰς αἴσγος. *Herodot.* Lib. 4.

The *Germans* did the same: effusum cruorem excipiebant pateris, et ea adolebant aras. *Schedius de Diis Germanis.* pag. 390.

*Cruore captivo adolere aras, et hominum fibris consulere Deos fas habebant [Druidæ].* *Tacit. Annal.* Lib. 14. Cap. 30.

<sup>4</sup> *Psalms.* 106. v. 34, &c.

“tions, concerning whom the Lord commanded them: But  
 “were mingled among the heathen, and learned their works.  
 “Yea, they sacrificed their sons and their daughters unto de-  
 “vils, And shed innocent blood, even the blood of their  
 “sons and of their daughters, whom they sacrificed unto the  
 “idols of *Canaan*: and the land was polluted with blood.  
 “Thus were they defiled with their own works, and went a  
 “whoring with their own inventions.”

These cruel rites, practised in so many nations, made <sup>5</sup>*Plutarch* debate with himself, “whether it would not have been  
 “better for the *Galatae*, or for the *Scythians*, to have had no  
 “tradition, or conception of any superior beings, than to  
 “have formed to themselves notions of gods, who delighted  
 “in the blood of men: of gods, who esteemed human victims  
 “the most acceptable and perfect sacrifice? Would it not,”  
 says he, “have been more eligible for the *Carthaginians* to  
 “have had the atheist *Critias*, or *Diagoras*, their lawgiver at  
 “the commencement of their polity, and to have been taught,  
 “that there was neither god, nor dæmon, than to have sacri-  
 “ficed in the manner, they were wont, to the god, which  
 “they adored? Wherein they acted, not as the person did,  
 “whom *Empedocles* describes in some poetry, where he ex-  
 “poses this unnatural custom. The fire there with many idle  
 “vows offers up unwittingly his son for a sacrifice: but the  
 “youth was so changed in feature and figure, that his father  
 “did not know him. These people used, knowingly and wil-  
 “fully, to go through this bloody work, and slaughter their  
 “own offspring. Even they, who were childless, would not  
 “be exempted from this cursed tribute; but purchased child-  
 “ren at a price of the poorer sort, and put them to death  
 “with as little remorse, as one would kill a lamb, or a chicken.  
 “The mother, who sacrificed her child, stood by without any  
 “seem-

<sup>5</sup> Περὶ Δεισιδαιμονίας. Vol. I. pag. 297. Edit. H. Steph. 1572.

" seeming sense of what she was losing, and without uttering  
" a groan. If a sigh did by chance escape, she lost all the  
" honour, which she proposed to herself in the offering; and  
" the child was notwithstanding slain. All the time of this  
" celebrity, while the children were murdering, there was a  
" noise of clarions and tabors sounding before the idol; that  
" the cries and shrieks of the victims might not be heard.  
" Tell me now," says *Plutarch*, " if the monsters of old, the  
" *Typhons*, and the giants were to expel the gods, and to rule  
" the world in their stead; could they require a service more  
" horrid, than these infernal rites and sacrifices?"

SOME

SOME FARTHER  
 OBSERVATIONS  
 UPON THE  
 PHENICIAN RITES;  
 AND PARTICULARLY OF THEIR  
 MYSTICAL OFFERING.

THESE nations had certainly a notion of a *federal*, and an *expiatory* sacrifice. It was derived to them by tradition; and, though originally founded in truth, yet being by degrees darkened and misapplied, it gave rise to the worst of profanations, and was the source of the basest and most unnatural cruelty. I have shewn at large, that *human victims* were very common among the *Phenicians*: and *Pbilo-Byblius* tells us from *Sanchoniatho*, that in some of these sacrifices there was a particular mystery: *κατερφαττοντο δε οι διδομενοι μυστικως*: “they, who were devoted for this purpose, were offered *mystically* :” that is, under a mystical representation. And he proceeds to inform us, that *it was in consequence of an example*,

*which had been set this people by the god Kronus, who in a time of distress offered up his only son to his father Ouranus.* There is something in the account very extraordinary, which, I think, deserves our particular notice. Part of the passage I have mentioned before. Ήρθος ην τοις παλαιοις εν ταις μεγαλαις συμφοραις των κινδυνων, αυτις της παντων Φθορας, το ηγαπημενον των τεκνων της κρατευτας η πολεως, η Εθνες, εις σφαγην επιδιδουσι, λυτρον τοις τιμωροις δαιμοσι. Κατεσφαττοντο δε οι διδομενοι μισηκως. —— Κρονος τοινυν, ον οι Φοινικες Ιλ προσαγορευεστι, Βασιλεων της χωρας, και οπερον μετα την τη βιβλιον την τη Κρονος ασερα καθιερωθεις, εξ επιχωριας νυμφης, Αναβρετ λεγομενης, ον εχων μονογενη, ον δια τητο Ιεζεδ εκαλουν (τη μονογενης ετως ετι και ινη καλεμενη παρα τοις Φοινιξι) κινδυνων εκ πολεμων μεγιστων κατειληφοτων την χωραν, Βασιλικω κορμησας σχηματι του ιουν, Βωμον τε κατασκευασμενος, κατεθυσεν. It is told with some variation in another place. Λοιμω δε γενομενω, και Φθορας, ταν εαυτε μονογενη ιουν Κρονος Ουρανος πατρι ολοκαρπωι.

I have shewn, that the most approved sacrifices among the Phenicians, were those of men: yet even among these they made a difference; and some were in greater repute than others. Many times they offered human victims indiscriminately, and without choice. At other times they selected their own children, and the most beloved of their children; which was supposed to be a most acceptable offering. But the greatest refinement in these cruel rites was, when the prince of the country, or a chief person in any city brought an only son to the altar; and there slaughtered him by way of atonement, to avert any evil from the people. This last was properly the *mystical sacrifice*. We are informed by the same author, that this custom was instituted in consequence of an example exhibited by *Kronus*, who is said to have been a god, and likewise a king of the country. It appears, that this deity

\* Euseb. Praep. Evang. Lib. 1. Cap. 10. pag. 40. Lib. 4. Cap. 16. pag. 142. Lib. 1. Cap. 10. pag. 30.

deity was by the *Pbenicians* called <sup>2</sup>*Il*: and in other places he is spoken of as a principal god; though in this passage he is mentioned only as a king, who after his death was deified, and instated in the planet, which afterwards bore his name. He had by the nymph *Anobret* an only son, who for that reason was called *Ieoud*, which in the *Pbenician* language expresses that circumstance. This son in a time of great danger, either from war or pestilence, *Kronus* is said to have arrayed in a royal vesture; and to have led him thus habited to an altar, which he had constructed, and there sacrificed him for the publick weal. Such is the history, as we receive it through the hands of the <sup>3</sup>Greek historian: in which, as it here stands, I cannot see any thing mysterious. If there be no more meant, than that a king of the country sacrificed his son, and that the people afterwards copied his example; it is an instance of a cruel precedent too blindly followed: but it contains in it nothing of a mystery. When a fact is supposed to have a mystical reference, there should be something more than a bare imitation. Whatever may have been alluded

<sup>2</sup> In *Eusebius*, instead of *Il*, the reading is *Israel*: the name *Il* by some copyist having been taken for an abbreviation of the former word, which is often in MSS. written with a circumflex *ī*. *Utrōque in Eusebii editis, pro Il legitur Ισραηλ; quasi vox illa effet bujus compendium. Verum Ilorū, τον καὶ Κρονον, Ilum, qui Saturnus dicitur est, Cæli filium fuisse ex Sanchoniathone non semel docuit Philo.* *Marsham. Can. Chron.* pag. 79.

<sup>3</sup> *Sanchoniatbo* cannot possibly be so antient a writer, as he is represented; if his translator has transmitted to us the real and genuine sentiments of his author. He has a remark upon the *Grecian* writers; which, though very just, if applied to later times, yet was by no means true in the age, when he is supposed to have lived: 'Οι δὲ Ἑλλῆνες εὐφοῖροι παντας ὑπερβαλλομένοι τὰ μὲν πρώτα πλείστα εἰδιωγάντο, καὶ τοις προκοσμημασι ποικιλῶς εἴστραγῳδησαν, ταῖς τε των μυθῶν ἡδοναῖς θελγειν επινοοῦντες παντοιῶς εποικιλλον. Εὐθει Ήσιόδος. κ. τ. λ. Euseb. Lib. 1. Cap. 10. pag. 39. Could these be the observations of a writer contemporary with *Semiramis*, and prior to the war of *Troy*; as *Sanchoniatbo* is supposed to have been? or rather, has the character, here given of the *Grecians*, the least resemblance to that people at so early a season? The strictures are certainly the remarks of a much later historian.

luded to under this typical representation; it was, I believe, but imperfectly understood by the *Pbenicians*; and is derived to us still more obscurely, by being transmitted through a secondary channel. The story is not uniformly told; and is besides deeply enveloped in fable. Indeed, the whole of what is left us from *Sanchoniatho* is a mixture of *Egyptian* and *Ca-naanitish* mythology, together with that of *Arabia*, *Chaldea*, and other oriental nations: all which is blended together in a very confused and inconsistent manner, and embarrassed with a contradictory theogony. There may be observed in it some faint traces of the dispersion of mankind, and of the first peopling the countries above mentioned: to which are annexed the names of the first founders of the families, who made settlements in these parts. But the whole is so mixed, that it is difficult to sift out the truth. *Kronus* is said to be the same as *Il*, or *Ilus*; and is represented as above <sup>4</sup> *Adodus*, the king of the gods, and *Demaroos*, who was interpreted *Ju-piter*: nay, he was superiour even to *Astarte*, the great empress of heaven: yet is afterwards degraded to a petty prince of *Canaan*, who reigned at *Byblus*; and who is said to have built him an house, and to have walled it round for his security. These circumstances are inconsistent. *Kronus* was originally esteemed the supreme deity; as is manifest from his being called *Il* and *Ilus*. It was the same name, as the *El* of the *Hebrews*; and, according to *St. Jerome*, was one of the ten names of God. <sup>5</sup> *Pbaenibus Il, qui Hebrais El, quod est unum de decem nominibus Dei.* *Damascius* in the life of *Isidorus*, as it occurs in *Photius*, mentions that *Kronus* was worshipped by people of those parts under the name of *El*. Φοινικες, και Συροι του Κρονου Ηλ, και Βηλ, και Βολαδην επονομαζουσι. Now *El* was the name of the supreme deity; and was admitted as such originally.

<sup>4</sup> Αστρη η μεγιστη, και Ζευς Δημαροος, και Αδωδος βασιλευς Θεων, εθαπλευον της χωρας Κρονο γνωμη.

<sup>5</sup> *Hieron. Epist. 136. ad Marcellum.*

nally among all the nations of the east. They, who applied this name to the 'sun, still looked up to that object of their adoration, as the chief being, and lord of all things. *Kronus* I have before shewn to have been a transposition from *Con-orus*, "the prince of light;" which was properly a title of the Deity. *El* was the same as *Elioun*, the 'Ηλιος of the Greeks, who is termed by *Sanchoniatho* "the most high:" Ελιουν, ὁ καλυμμων ὑψιστος. He had no one superior, nor antecedent to himself; as may be proved from the same author: αυχμωδε γενομεγων, τας χειρας ορθυειν εις αυρανης προς τον 'Ηλιον' τυτον γαρ, Φησι, Θεον ενομιζον μονον, Ουρανος Κυριον, Βελσαρην παλευτες. *Kronus* therefore, could not, according to the principles of the very people appealed to, have sacrificed his son to his father: for he was the chief and original deity, and had no one above him, to whom he could make such offering. *Ouranus*, to whom he is erroneously thought to have exhibited this sacrifice, is the same as *El* and *Elioun*; being another title of the same person. It is a transposition of *Ain Aur*, or *Our*, "the "fountain of light;" which the Greeks rendered *Our-ain*, and thence constituted *Ouranus* and *Ouranie*. *Ouranus* was taken by them for the vast expanse of the heavens; but was originally no other than the orb of day, from whence all light is derived: under which symbol God was worshipped in the first dawning of idolatry; till the reality became obscured by the semblance, and was in the end totally lost under repeated representations: every attribute, and every title being personated. *Anobret*, by whom *Kronus* is said to have had a son, and who is introduced as a feminine, is by *Bochart* supposed to signify *one conceived by grace*. It may be so: yet I cannot help thinking, that it is the same as *Ouranus*; and however it may have been by the Greeks differently constructed, and represented

<sup>6</sup> *Servius* in Virg. Aeneid. Lib. 1. de Belo Phoenice: *Omnes in ipsis partibus Solem colunt, qui istorum linguis Hel dicitur.*

See *Vossius* de Idolat. Vol. 1. Lib. 2. Cap. 4.

ed as the name of a woman; yet it is reducible to the same elements as the former; and is from the same radix, though differently modified. I take it to have been originally *Ain Ober*: and as *Melech Ober* signifies "the prince of light;" *Ouc Ober*, "the lord of light;" I imagine *Ain Ober* to be "the fountain of light;" framed by a like analogy, and made an emblem of the divine emanation.

I have been obliged to take these pains, in order to determine, who the deity was, whom the *Pheenicians* are supposed to have copied in this particular: and at the same time to show, that nothing could have preceded for them to imitate; but that what they did was *a type, and representation of something to come*. It is the only instance of any sacrifice in the gentile world, which is said to be *mystical*; and it is attended with circumstances, which are very extraordinary. *Kronus*, we find, was the same as *El*, and *Elioun*: and he is termed Ἐψιγός, and Υψουργεύος. He is moreover said to have had the *Elobim* for his coadjutors; <sup>8</sup>Συμμαχοί Ιας τε Κρονεύ Ελωεύμ επεκληγ-*θησαν*. He had no father to make any offering to: for he was the father of all, and termed Κυριος Ουρανος by the confession of the author, by whom the account is given. These sacrifices therefore *had no reference to any thing past*, as I have before mentioned; but alluded to a great event, to be accomplished afterwards. They were instituted probably in consequence of a prophetic tradition, which, I imagine, had been preserved in the family of *Esau*, and transmitted through his posterity to the people of *Canaan*. The account is, to be sure, mixed with much extraneous matter; and has been dressed up, and adapted to the *Grecian* taste. But let us make some allowance for the colouring; and divest it, as far as we can,

<sup>7</sup> Many instances occur of the word אָנָה being rendered at different times and by different authors, *Aur*, *Aver*, *Aber*, *Ober*. Hence *Melech Ober* of *Hesychius*, of which I have before treated.

<sup>8</sup> *Euseb. Praep. Evang.* pag. 37.

can, of fable; and we may possibly arrive at the truth, which is concealed beneath. The mystical sacrifice of the *Pbenicians* had these requisites, that *a prince was to offer it*; and *his only son was to be the victim*: and as I have shewn, that this could not relate to any thing *prior*; let us consider, what is said upon the subject, as *future*, and attend to the consequence. For if the sacrifice of the *Pbenicians* was a type of *another to come*; the nature of this last will be known from the representation, by which it was prefigured. According to this, *El*, the *supreme deity*, whose associates were the *Elobim*, was in process of time to have a son, *εγαπητω*, well beloved, *μονογενη*, his only begotten: who was to be conceived, as some render it, of *grace*: but according to my interpretation, of *the fountain of light*. He was to be called <sup>9</sup>*Ieoud*, whatever that name may relate to; and to be *offered up as a sacrifice to his father*, *λυτρον*, by way of *satisfaction*, and *redemption*, *τιμωροις δαιμονισ*, to *atone for the sins of others*, and *avert the just vengeance of God*; <sup>1</sup> *αντι της παντων φθορας*, to *prevent universal corruption*, and at the same time, *general ruin*. And it is farther remarkable; *he was to make this grand sacrifice*, *βασιλικω σχηματι κεκοσμημενος*, *invested with the emblems of royalty*. These, surely, are very strong expressions: and the whole is an aggregate of circumstances highly significant, which *cannot be the result of chance*. All, that I have requested to be allowed me in the process of this recital, is this simple supposition, that *this mystical sacrifice was a type of something to come*: how truly it corresponds to that, which I imagine it alludes to. I submit to the reader's judgement. I think, it must necessarily be esteemed a most wonderful piece of history.<sup>2</sup>

## OF

<sup>9</sup> Supposed by some to be the same as *Iebid*. Gen. 22. v. 1.

<sup>1</sup> Δεναι την ψυχην λυτρον αντι τωλλων. *Unum pro multis dabitur caput*.

<sup>2</sup> See *Porpb. de Abstinen. Lib. 2. pag. 225.*

*Vossius de Idol. Vol. 1. Lib. 1. Cap. 18. pag. 142, 143. Vol. 1. Lib. 2. Cap. 2. pag. 322, 325.*

OF

## BABYLON IN EGYPT:

AND

## SOME OTHER CITIES,

Whose Situations have not been truly ascertained.

I Have made mention of the city *Babylon* in *Egypt*, and have supposed it to have been built by the *Cuseans*, who were *Babylonians*. This city was situated on an eminence, that was part of the hill of *Arabia*, where were the *Latomiae*, or quarries, whence the stones are said to have been brought for the construction of the pyramids. It was on the eastern side of the

*Maribam. Can. Chron. Sec. V. Παιδεύσια. pag. 78.*

*Euseb. Præp. Evang. Lib. 1. Cap. 10. pag. 38, 40. Lib. 4. Cap. 16. pag. 156.*

There was a remarkable festival among the *Babylonians* and *Perians*, called by *Berosus* Σακτα, and attended with a particular sacrifice. It is described very fully by *Dio Chrysostom* (Orat. quart. de Regno.) He calls it την των Σακκων ἑορτην: his words are worth transcribing. Οὐκ εὑνευοκκας την των Σακκων ἑορτην, πν Περσαις αγυσι; λαβόντες των δεσμωτων ἐνα των επι Θανατω, καθιζόντες εις τον Θρονον τη βασιλεως, και την εοθητα διδοσιν αυτω την αυτην, και τρυφαν, και ταις παλλακαις χρησθαι τας ἡμερας εκεινας ταις Βασιλεως· και ιδεις ιδεις κολυει τοιειν, ον διελεται. Μετα δε ταυτα αποδισαντες, και μαστιγωσαντες, εκρημασαν επι ξυλο: patibulo suffigebant.

See *Athenaeus*, Lib. 14. Cap. 10. and the notes of *If. Casaubon*.

the *Nile*, over against *Cercasora*, and the extreme point of *Delta*: and likewise fronted the pyramids on the other side of the river. Every writer, that mentions it, speaks of it as the work of *Babylonians*; but they differ about the time. According to <sup>1</sup>*Strabo*, it was built by some *Babylonians*, who revolted, and took shelter in these parts: but he says nothing farther of their history, or of the age, in which they lived. <sup>2</sup>*Diodorus Siculus* attributes it to the same people; and mentions it as an opinion, that they came into *Egypt* with *Semiramis*; but that it was more probable, that they were some captives brought from *Babylonia* by *Sesostris*. <sup>3</sup>*Josephus* differs from them both; and supposes it to have been built by some soldiers of *Cambyses*. This contrariety of evidence in the writers specified shows, that they spoke only by guess, and had nothing authentic to determine them. In one point only they are agreed, that it was the work of *Babylonians*. In respect to *Semiramis*, the accounts of her reign are very short, and obscure, and very much mixed with fable. As to her coming with an army into *Egypt*, *Diodorus*, who mentions this circumstance, does not his self believe it. The history of *Sesostris* is equally uncertain. The time of his reign cannot be fixed within a thousand years. When was he in *Babylonia*? and what captives did he ever bring from thence? The whole is a mere surmise. Lastly, if it was built, as *Josephus* supposes, by some soldiers of *Cambyses*; it must have existed at the time *Herodotus* lived, and he would have taken notice of it. He was upon the spot, and is particularly exact about this part of the country. He mentions more than once the hill of *Arabia*, and the quarries, that were in it: close by which quarries, and upon the same eminence, *Babylon* is represented to have stood. I do not love to make inferences

from

<sup>1</sup> Lib. 17. pag. 1160.

<sup>2</sup> Lib. 1. pag. 52.

<sup>3</sup> Antiq. Jud. Lib. 2. Cap. 15.

from the silence of authors. Yet it is scarce to be imagined, that <sup>4</sup>*Herodotus* should be so particular about this hill, and every thing relating to it; and yet omit a principal city upon it, if such a city, or even fortress, had then flourished: especially as he lived but a few years after the supposed construction: yet diligent and accurate as he is, he is silent upon this head. Hence it cannot be supposed to have been so recent, or to have been inhabited in his time. If it had been of so late date, it is scarce credible, that both *Diodorus* and *Strabo* should be ignorant of this circumstance, and *Josephus* alone apprised of it: and that *Herodotus*, if he were acquainted with it, should suppress it. What *Josephus* alludes to, was certainly the rebuilding of this place, and it's being a second time inhabited. The history of it I imagine to have been this. It was a city of great antiquity, and undoubtedly built by the <sup>5</sup>*Cuseans*, when they came first from *Babylonia*; and was the same as *Litopolis*: at least it was a citadel or garrison to that town. After the expulsion of the *Cuseans*, it lay in great measure deserted; being on the *Arabian* side of the *Nile*, and therefore neglected; and the name of it was almost antiquated and lost. After the conquest of *Egypt*, that country became a receptacle for many nations: and this part was particularly occupied by strangers. Some *Babylonians* might settle here: it is certain many of the *Jews* did, after their captivity, especially in the time of the *Ptolemies*: and the hill, on which *Babylon* stood, still retains the name of "the hill of the *Jews*." By some of these people probably this city was rebuilt, and recovered it's original name. Thus much we may gather <sup>6</sup>from

*Jose-*

<sup>4</sup> *Herodotus*, Lib. 2. pag. 181.

<sup>5</sup> In this all writers agree, that it was the work of *Babylonians*, but differ about the time.

<sup>6</sup> *Josephus* had perhaps said more truly, that it lay in ruins after their departure: for they lived there, and seem to have rebuilt it: but upon their departure it again lay desolate.

Josephus to confirm, what I am proving: that *Litopolis* was a very ancient place, and in ruins, when the children of *Israel* left *Egypt*: that it was a place of general rendezvous at their departure; from which time for many ages it lay neglected; *ταῦτα λαλεῖν γὰρ ὑστερον κτίζεται εἰπεῖν*: "for *Babylon* was built "there long afterwards:" so that he allows *Litopolis* (or, as he erroneously calls it, *Letopolis*) to have been the same as *Babylon*, though he differs about the time of its construction. *Strabo* indeed distinguishes between these two places; making *Litopolis* a town, and *Babylon* φρουρὸν τρομενόν, a strong citadel or fortress: but they were certainly contiguous, being situated on the same spot.

<sup>7</sup> *Antiq. Jud. Lib. 2. Cap. 15.*

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OF THE  
CITY OF ORUS,

AND THE  
CITY A B A R I S.

THE Greeks by their modifications of words, and unnecessary terminations often caused names of quite a different meaning and etymology to become nearly the same in sound. There have been by this means two cities in *Egypt* confounded, which ought necessarily to be placed in a proper light; as they stood in the vicinity of each other, and their history is of great consequence in this inquiry. The city *Aur* at

at the top of *Delta* was called *Auris* and *Avaris*, as I have shewn: and the subordinate district was named in the same manner from it.. When the *Shepherd* king and his people are said to have been driven to their city *Avaris*, and there pent up in a fortification of 10000 arouras in extent; it must mean the land of *Cushan*, which was thus fortified, and was probably of these dimensions. Some copies of *Josephus* call this place *Abaris*; but it is a mistake, as may be proved from <sup>1</sup>*Eusebius*, who writes it truly *Auæpis*, *Avaris*: and as he quotes the passage from *Josephus*, we may infer that this was the true reading both in *Josephus* and *Manetho*. There would have been no impropriety in terming the city *Avaris*, *Abaris*, according to the Grecian manner of inflexion: only in this place it causes a great ambiguity, as there is a city very near called *Abaris*, of a different meaning and derivation. This has not been taken notice of; but it is apparent, if we attend to the history. The former was by the natives stiled *Aur*, or "the city of *Orus*:" the latter, the city *Abarim*, or *Habarim*. This, which had the better title to the name of *Abaris*, stood, according to *Manetho*, <sup>2</sup>προς ανατολην τε Βεβασιτε ωταις, in *Arabia*, to the east of the *Bubastic* stream; and was close by *Babylon*, which seems to have been a citadel to it. It was directly over against the city of *Orus*, and close by the quarries: on which account it was called afterwards *Lithopolis*. It is said by *Manetho* to have been given to those *Israelites*, who were obliged to work in the quarries, for a retreat after their daily labour. This people were by the *Egyptians* always stiled the *Hebrews*: and with great propriety; for it was their gentile name. The wife of *Potiphar* says; <sup>3</sup>" See, he hath brought "in an *Hebrew* unto us to mock us."—"The *Hebrew* servant "which thou hast brought unto us, came in unto me to mock  
" me."

<sup>1</sup> *Euseb.* Præp. Evang. Lib. 10. Cap. 13.

<sup>2</sup> *Joseph.* contra Apion. Lib. 1. § 14.

<sup>3</sup> *Gen.* 39. v. 14, 17:

“me.” 4 “There was there with us a young man, an *Hebrew*, servant to the captain of the guard.” By the same analogy this place, which was given to the *Israelites*, must naturally be called by the *Egyptians* “the *Hebrew city*.” Now the city of the *Hebrews* is no other than *Air Habarim*, called *Abaris* by the Greeks. When *Pbaroob*’s daughter saw the child *Moses* in the water, she said, 5 *De pueris Hebraeorum est iste;* —————— “It is one of the children of the *Habarim*, “or *Hebrews*.” I have mentioned before, that the *Egyptian* language, though it was different from the *Hebrew*, yet is said by St. *Jerome* and others to have retained great affinity to it: and in respect to the names of places, and of people, there could not be any great variation. But, although I imagine that this place was called in the time of the *Israelites*, the *Hebrew city*; yet I believe, that the name was originally given for another reason; though the etymology be ultimately the same. It is to be observed, that this city stood exactly in the passage towards upper *Egypt*; for the defence of which it was built by the first *Shepherd* king. The meaning of the name *Abarim* is likewise “the city of the passage:” of which name there were several places; such as “6 *Beth Abara* beyond “*Jordan*;” and a mountain of the same name near it, mentioned particularly by 7 *Moses*, as standing over against *Jericho* at the fords of the river; and named so from its situation; 8 *ab Hebraeo עַנְרֵה, græcè diceretur το περιασον, mons Jordani imminens ad Trajectus.* The etymology of this city in *Egypt* was the same, being given on a like account: for it was the key to upper *Egypt*, and stood at the passage of the *Nile*. It was derived from בָּבֶר, to pass, as was the name of the *Hebrews*:

so

4 *Gen. 41. v. 12.*5 *Exodus, 2. v. 6.*6 *John, 1. v. 28.*7 *Deut. 32. v. 49.*8 *Edu. Bernard. in Joseph. Ant. Jud. Lib. 4. Cap. 8.*

so that a twofold reason may be given for this name being originally imposed, and for it's being afterwards revived, and continued. Both names are from the same root, *Haber*. *Abram* was called περατης, as were all the *Hebrews*. <sup>9</sup> Περατης ἐρμηνευεῖται Αβραμ. <sup>1</sup> Παραγενομένος δὲ των αναστάντων τις, απηγγείλεν Αβραμ τῷ Περατῷ, instead of τῷ Ἐβραϊ. <sup>2</sup> Περαν τὸ ποταμός παρακησαν δὲ πατέρες ὑμῶν το ἀπαρχῆς.—Καὶ ελαύθον τὸν πατέρα ὑμῶν τὸν Αβραμ ΕΚ ΤΟΥ ΠΕΡΑΝ ΤΟΥ ΠΟΤΑΜΟΥ, καὶ ὀδηγησα αὐτὸν εν πασῃ τῇ γῇ.

<sup>9</sup> Origen.

<sup>1</sup> Gen. 14. v. 13.

<sup>2</sup> Joshua, 24. v. 2, 3.

## O F

## E T H A M,

AND THE

## C I T Y B O U T H A M.

MANY of the places taken notice of in holy writ are described in after times by different authors: but there is one place mentioned in the *Mosaic* account of the march of the *Israelites*, which nobody has taken notice of, but *Herodotus*: this is, according to our version, *Etham*, on the edge of the wilderness; called *Boutous*, and *Boutoun* by the *Greek*

<sup>1</sup> Exod. 13. v. 20;

Greek historian. There was a city of this name in lower *Egypt*, famous for its religious conventions and festivals, and for a particular reverence shewn to a poisonous species of mole. But the city, I am now treating of, was in *Arabia*, at some distance from the *Nile*, and in the way towards the *Red Sea*. Near this city was a very remarkable spot of ground, which *Herodotus* had the curiosity to visit. He went to inquire about the reality of the flying serpents, with which this place was supposed at times to swarm. And he says, that he was witness to the truth of the report; and saw the *exuviae* of them in great heaps, both the bones, and the scales, in quantity beyond conception. And this place, he tells us, where the scales lay in such abundance, was a narrow pass between two hills, that afforded an outlet into a great plain, which reached to the plain of *Egypt*; that is, to the top of *Delta*. And the history of it was this; that the winged serpents came early in the spring to this pass, in their flight from *Arabia* towards *Egypt*: but that the birds, called the *Ibis*, intercepted them at these straits, and prevented their proceeding any farther, by entirely destroying them.

*ΕἽ: δε χωρος της Αραβιης κατα-  
Βεττου πολιν μαλισκη και κειμενος· και ες τυτο το χωριον ηλθον πυνθα-  
νομενος περι των πτερωτων οφιων· απικομενος δε ειδον οσεα οφιων, και  
ακανθας· πληθει μεν αδυνατα απηγησασθαι· σωροι δε ησαν ακανθεων  
και μεγαλοι, και υποδεεσθοι, και ελασσονες ετι τυτων. Πολλοι δε ησαν  
ουτοι· εει δε ο χωρος ουτος, εν τῳ αι ακανθαι κατακεχυαται, τοιος  
δε τις. Εσβολη εξ ουρων σεινων εις πεδιον μεγα· το δε πεδιον τυτο  
συναπτει τω Αιγυπτιω πεδιω. Λογος δε εει, αμα τω εαρι πτερω-  
τους οφις, εκ της Αραβιης πετεσθαι εις Αιγυπτω. Τας δε Ιβις, τας ορνι-  
θας, απαντωσας ει την εκβολην ταυτης της χωρης ου παριεναι τας οφις,  
αλλα κατακτεινειν.* The spot here spoken of was the second place of encampment, when the *Israelites* departed from *Egypt*. It was the *Etham* of the Scripture, according to our version: but seems by the *Egyptians* to have been called *Othbam*.

Hence

<sup>2</sup> *Herod.* Lib. 2. pag. 238. Edit. Weßeling.

Hence in the translation of the *Seventy* it is so rendered :  
 3 Εξαρχαντες δε οι νιοι Ισραηλ εκ Σοκχωθ, εγραποπεδευσαν εν Οθωμ.  
 The city is mentioned by *Herodotus* to have been situated near  
 a narrow pass ; and like many other cities, which I have  
 before treated of, was denominated from this circumstance,  
*Be Otham*, contracted *Boutham* : and so it is rendered in an-  
 other part of the same translation ; 4 Και απαρχαντες εκ Σοκχωθ,  
 παρενεβαλον εις Βεθαν, ο εις μερος τι της ερημου. This is the *Bou-  
 tous* and *Bouton* (*Βεταν*) of *Herodotus* ; situated in *Arabia* be-  
 neath the mountain, and in the sandy plain, which extended  
 from thence to *Egypt*.

<sup>3</sup> *Exod.* 13. v. 20.

<sup>4</sup> *Numb.* 33. v. 6.

OF OTHER  
 CITIES IN EGYPT,

AND OF THE  
 SITUATION OF ZOAN.

I Have mentioned, that lower *Egypt* was called *Delta*; being  
 similar to the Greek letter of that name. Each of it's ex-  
 tremes was graced with a city, which in it's time was of great  
 repute. At the eastern angle stood <sup>1</sup>*Pelusium*, 20 stadia from  
 the

<sup>1</sup> *Pelusium* was called *Sin* by the *Hebrews*, but by the natives both  
*Sin* and *Tin*. It signified the black sediment and soilage of the river, as  
 well as the mud of the sea. The city received it's name from *Pelis*, a  
 chief

the sea, upon the brink of the *Arabian* desert: from whence it was separated by a stream, which it gave name to. Here was the general entrance into *Egypt* for those, who came from *Syria* and *Palestine*: and it was particularly fortified, to prevent any irruption from that quarter. At the other extream to the west was the famous city *Alexandria*, built by the son of *Philip*, after his conquest of this country. It was for many ages the great emporium of the world; carrying on a most extensive commerce, of which it was itself the center. During the reigns of the *Ptalemies*, it was the seat of royal residence; till that family became extinct, and *Egypt* was made tributary to the *Romans*. These two cities were at the extremes of the basis. At the top or vertical angle was the city *Cercasora*; of which I have treated at large. Between *Alexandria* and *Pelusium* lay many places of note; whose situation has been tolerably well defined: yet, I know not how, very great mistakes have arisen, where they were least to be expected. The city *Säis*, one of the most celebrated in *Egypt*, and particularly famous for the worship of the goddess *Isis*, has by writers been strangely misplaced, together with the nome, that it gave name to. Here was the mystical statue of the goddess before mentioned, which is supposed to have been an emblem of divine wisdom, with this remarkable inscription; <sup>2</sup> Εγώ εἰμι  
παν

chief of the *Caphterim*, who settled in this part of *Egypt*; but migrated very early into *Canaan*. From *Peles Sin* was formed the *Pelusium* of the *Greeks*; and from *Peles Tin* was derived the *Pbilistim* of the *Hebrews*, and the *Palestina* of other nations. This people are alluded to *Anas*. q. v. 7. and *Jeremiab.* 47. v. 4. It is observable, that the word *Tin* had in many languages the same signification, which it had in *Egypt*: and most names, in whose composition it is found, have some relation to mud and moisture; and denote something foul and morassy. Hence among the *Greeks*, Τείνη, καθυόροι τόποι, η ποταμίος πηλός: *Hesychius*. Τείνη, διαβροχοί, καθυόροι τόποι, και πηλώδη πελαγη: *Suidas*: it signified moist, and marshy places. One would almost imagine, that the name of the river *Tine*, and *Tinedale* were of the same etymology. See *Cambden's Britan.* Vol. 2. pag. 1073.

<sup>2</sup> *Plutarch de Ilide et Osiride.*

των το γεγονός, καὶ οὐ, καὶ εὐθέμενον· καὶ τεν οὐρον πεπλον ουδεις τω θητος απεκαλυψεν. The true situation of this place may be made evident from it's vicinity to others. *Alexandria* I have spoken of, as at the extream part of lower *Egypt* to the west. Not far from hence was the *Canobic* branch of the *Nile*, and a city upon it of the same name: and from the mouth of this river some chuse to make *Delta* commence; excluding *Alexandria*, that lay beyond it, from being a part of the triangle.

<sup>3</sup> Ειτα το Καινωβικον σορα, καὶ ἡ αρχη το Δελτα. This was the most celebrated branch of the *Nile*, and what was chiefly navigated. The first city in passing up the stream was *Canobus*; the next was *Naucratis*. *Herodotus* mentions them both in this light: <sup>4</sup>εις μεν γε Μεμφιν εκ Ναυκρατιος αναπλωντι: and, εις δε Ναυκρατιν απο Θαλασσης και Καινωβις δια πεδιον πλεων: intimating, that as people sailed up the *Canobic* branch from the sea, they arrived first at *Canobus*, and next at *Naucratis*, in their way to *Mempolis*. They were therefore both on the same arm of the *Nile*; both seaports, and not far from the mouth of the river. In the vicinity of *Naucratis* was the city *Saïs*, and it's nome, situated to the east. They are mentioned in conjunction by <sup>5</sup>*Pliny*, as neighbouring places: but are more particularly described by <sup>6</sup>*Strabo*; επι τω ποταμω Ναυκρατις· απο δε τω ποταμω δισχοινον διεχουσα ἡ Σαις. *Ptolemy* speaks to the same purpose: <sup>7</sup>Σαιτης νομος, και μητροπολις Σαις, και προς τω μεγαλω ποταμω απο δυσμων Ναυκρατις πολις. The city *Naucratis* was to the west of *Saïs*; and upon the branch, that was called the great river, by which they meant the *Canobic*. This disposition is agreeable to the accounts of other writers; and is particularly confirmed by the *Notitia Ecclesiarum*, as is observed by *Cellarius*:

In

<sup>3</sup> *Strabo*. Lib. 17. pag. 1153.

<sup>4</sup> Lib. 2. pag. 147.

<sup>5</sup> *Plin. Nat. Hist.* Lib. 5. Cap. 11.

<sup>6</sup> Lib. 17. pag. 1155.

<sup>7</sup> *Geogr.* Lib. 4. Cap. 5.

<sup>8</sup> In quâ [notitiâ] Saïs primæ Ægypti Provinciæ, quæ proxima Alexandria est, ascribitur. Saïs then was in the lower part of *Delta*, in the vicinity of *Canobus* and *Naucratis*; but nearer to the latter, δισχονος απεχθσα: that is, according to the greater schœnus, 15 miles to the east of it; according to the less, about half that distance. The situation of the other principal cities, that lay towards the basis of *Egypt*, may be known from the rout of <sup>9</sup> *Titus*, when he marched towards *Palestine* and *Judea*. He set out from *Alexandria* to *Nicopolis*; and from thence passed by water to *Tmuis*: and from *Tmuis* he went to *Tanis*. The next place, that he halted at was *Heracleopolis parva*, the ancient *Seibron*; and from thence proceeded to *Pelusium*. The author of the *Itinerary* enumerates more places in this interval; and at the same time gives their several distances, beginning from the east.

	M. P.
<i>Pelusium</i>	
<i>Heracleus</i>	22
<i>Tanis</i>	22
<i>Tmuis</i>	22
<i>Cyno.</i>	25
<i>Tavam</i>	30
<i>Andron</i>	12
<i>Nitbine</i>	12
<i>Hermopol.</i>	24
<i>Cbercu</i>	24
<i>Alexandria</i>	20

In another place, describing the rout from *Pelusium* northward towards *Mempbis*, he makes the first stage to be at *Dapgne*, which was the ancient *Tapbaanes* of the Scriptures, and lay from *Pelusium* 16 M.P. This abundantly shows, that *Tanis* and *Tapbaanes* as well as *Pelusium* were different cities: their situation being too well determined to admit of any doubt.

Ta-

<sup>8</sup> *Cellarii Ægyptus*. pag. 18.

<sup>9</sup> *Josephus de Bell. Jud. Lib. 4. Cap. 11.*

*Tabpanhes*, as it is sometimes written, was a place of royal residence in the days of the prophet <sup>1</sup>*Jeremiah*, who speaks of "the entry of *Pharaob's* house in *Tabpanhes*." Above this was <sup>2</sup>*Pbarbetbus* and its nome : the purport of which I imagine to have been the seat or residence of *Pharaob*.

I have been particularly careful to determine the situation of the ancient city *Saïs*; as I may from thence be able to rectify some seeming mistakes both in the *Grecian* and *Roman* writers; and clear up the obscurity, which has from thence ensued. It is manifest from what I have before said, that this city was at no great distance from the sea, in the lower and most western part of *Delta*. Yet some writers describe it at the very summit of lower *Egypt*, in the vicinity of *Memphis*. *Mela* speaking of cities, that stood very high in the country, mentions this among others. <sup>3</sup>*Earum clarissimæ procul a mari Saïs, Memphis, Syene, Bubastus, Elephantis, et Thebæ.* Plato mentions a very considerable city of this name, the capital of a province; which he places towards the apex of *Delta*, where the *Nile* was first divided. <sup>4</sup>*Εξι τις κατ' Αιγυπτον εν τῷ Δελτα, περι ὁ κατα κορυφη σχιζεται το τε Νειλος ρευμα, Σαιτικος επικαλυμνεος νομος· τεττα δε τε νομοι μεγιση πολις Σαις.* This is not the position, which *Herodotus* gives to *Saïs*: and as to *Strabo* and *Ptolemy*, who are in this point particularly clear, they likewise determine it quite a different way. How can we

possi-

<sup>1</sup> *Jeremiah*. 43. v. 9.

<sup>2</sup> *Pbarbetbus* is by some said to signify a place for cattle, from *Pbar*, an ox. It may be so: but it is generally applied to something of more consequence; and seems to represent either an habitation of men, or a temple of the gods. *Baalbetb* is interpreted *Heliopolis*, or "house of the sun:" *Betb Sban*, *Betb Aven*, *Betb Shemesh* are of the same purport. So *Betb El*, *Betb Rebob*, *Betb Saida*, *Betb Dagon*, *Betb Peor*, all relate either to temples, or else the habitations of princes: so that I can hardly imagine, that what is here meant is an ox-stall. I take *Pbarbetb* to be a contraction for *Pbarab-betb*, the house of *Pharaob*.

<sup>3</sup> Lib. i. Cap. 9. pag. 61. Edit. Gronovii.

<sup>4</sup> In *Timæo*. Vol. 3. pag. 21. Edit. Serrani.

possibly reconcile accounts so very opposite, and contradictory? These writers had all of them been upon the spot: *Ptolemy* was born in the neighbourhood of the city in dispute; and *Plato* resided thirteen years according to *Strabo*, or, as his *Epitomiser* perhaps more truly states it, three years in the part, of which he makes mention. The latter term is surely full sufficient for a person to get acquainted with the place of his residence. It is not possible, after such an interval, that he could mistake the name of it. We may be assured then, that this difference could not have originally subsisted in the writings of men so inquisitive and diligent; who were eye-witnesses to what they report. The source of this ambiguity arose doubtless from hence. The province, to which *Plato* alludes, is that, which in the sacred writings is called Ζαΐν, *Tzayn*, or as it is termed in our translation, *Zoan*. This the *Grecians* took for *Sain*, an inflexion from *Saïs*, the city, we have been so long treating of, and have called it by that name. That *Zoan* was called *Zayn* and *Tzayn*, is certain from so many people supposing it to be *Tanis*: for which they had no other reason, than a similitude of sound: they had not otherwise the least inducement to fix it there. *Jerome*, *Theodore*, *Iridorus*, and many others suppose *Zoan* to have been *Tanis*: but, as I have before observed, they have nothing to alledge for it, but what <sup>5</sup>*Bochart* has comprised in a short compass; *ex Tzobane vel Tzaban factum est Tanis, sedes Aulæ Regiæ*: which, though the inference be not true, yet shows, how the word is supposed to have been pronounced at different periods. It is on this account, that in the *Seventy* we find it rendered after this manner, where the *Psalmist* mentions, “the marvellous things, that God had done in the sight of the *Israelites*, in the land of *Egypt*, in the field of *Zoan*” *Ταῦροσια εν γῇ Αἰγυπτῷ, εν πεδίῳ Τανεως.*—*Ως εθέτο εν Αἰγυπτῷ τα σημεῖα αὐτού,*

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<sup>5</sup> *Bochart's Sedes Aulæ Regiæ*. Vol. 1. pag. 1103.

<sup>6</sup> *Pf.* 78. v. 12. 43.

Hence *Syncellus* calls the Shepherds in *Egypt* *Tanite*. pag. 103.

*καὶ τὰ τεράτα αὐτοῦ εἰς πέδιον Τανεως.* For the same reason the Chaldee paraphrast expresses *Tzaïn* by טָנִיס, *Tanis*: all which shows plainly, how the original word was at different times pronounced; and that what was the *Zoan* of *Moses*, was the *Tzaïn* and *Zain* of after ages. This *Zain* the Greeks took for *Sain*, and from hence constituted a new nome and city of *Säis*.

In respect to *Tanis*, I do not believe, that it was ever the seat of royal residence, or at any time of much note. What reputation it may seem to have gained, has been entirely owing to its being taken for *Zoan*: whence all the fame and magnificence of that ancient city has been transferred to this place; and several dynasties of kings have been likewise appropriated, to which it had no pretensions. Some represent it as a large place, though *Josephus* styles it <sup>7</sup>πολιχυην τηνα Τανιν. It is said to have subsisted by trade; having little else to depend on. The situation of it was upon a great lake, about three miles from the sea; and like the other seaports in its vicinity, it was bare of many conveniences, and even of the necessaries of life.

<sup>8</sup> *Lacus Alzar propè attingit lacum Tennis, distatque à mari salso (i. e. Mediterraneo) III. M. P. Iste lacus præfatus est ingens, et amplius terminis—Aqua bujus lacūs Tennis, cum Nilus inundat tempore aestivo, dulcescit: cum autem hyberno tempore recedit usque ad æstatem, prævalet aqua maris, atque ideo salsa evadit.* We have a like account from *Cassianus*: <sup>9</sup> *Theneh Ægypti urbem appulimus, cuius incolæ ita mari vel salinis lacubus cinguntur, ut præ agrorum inopid commercium unicè exerceant, marisque opportunitate ditescant: quinetiam solo, nisi aliunde navibus adsportetur, ædibus ædificandis regeant.* As Egypt had seldom rain, and

<sup>7</sup> *Josephus* of the march of *Titus*: εξισθε δε αποβας ὁδεις, καὶ κατα πολιχυην τηνα Τανιν αυλιζεται. *Bell. Jud. Lib. 4. Cap. 11.*

<sup>8</sup> *Geogr. Nubiens. Clim. 3. part. 3.*

<sup>9</sup> *Cassiani. Collat. 2. Cap. 1.*

<sup>10</sup> *Est Insula in medio mari. Benj. Tudelens. pag. 126: and L'Empereur's notes, pag. 229. It is called at this day Tennes and Tenesse.*

and lower <sup>2</sup>*Egypt* no springs, and this city was so situated as above described; let any one judge, if it could ever have been chosen for a place of residence by a series of kings. All places at the mouths of great rivers, and of a marshy situation, are highly inconvenient, and generally unwholsome. *Tanis* seems to have been destitute both of water and soil; and the whole country about it bad, especially towards *Pelusium*.

<sup>3</sup> Μεταξύ δὲ τε Τανιτικού καὶ τε Πηλευτικού λιμναί, καὶ ἐλη μεγαλα καὶ συνεχη, καμας πολλας εχοντα· καὶ αυτο δε το Πηλευτιον κυκλω περικειμενα εχει ἐλη, ἀ τινες βαραθρα καλυσι, καὶ τελματα. Though this part of the world was inhabited; yet we find it to be situated in the midst of lakes, abounding with swamps and morasses, and full of mud and sea ooze. It was for this reason, that *Alexander*, when he saw *Egypt* so finely circumstanced for commerce, chose to found a new city beyond the precincts of the country, rather than make use of any one already built: though there were some more opportunely situated for the trade, which was to be brought down the river; had they been equally fortunate in other particulars. It is a great pity, that men of learning will not consider the natural history of the places, they treat of, before they determine their situation; as it depends so much on this kind of knowledge. Had these things been sufficiently attended to, the best of the land of *Egypt* would never have been placed in the wilds of *Arabia*, nor in the salt marshes of *Tanis*. And although <sup>4</sup>*Zoan* be represented by the name of *Tanis*; yet they should not have been led merely by sound, but have considered the true representation of the place, as it is to be found in

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*Ex eo porrè [flumine] quod Pelusium præterfluit, aliud derivatur alveus, qui in lacum conversus angustis faucibus mari conjungitur, ad cuius ripam Tenesse, antiquissima civitas, est condita. Leo African. Lib. 8. Cap. 1.*

\* Των μεν προς Θαλαττη μοναις φεκασιν αραιαις λιπαινομενων. *Pbilonis Vita Mosis.*

<sup>3</sup> *Strabo. Lib. 17. pag. 1154.*

<sup>4</sup> See *Bochart's Sedes Aulæ Regiæ. Vol. I. pag. 1103.*

the original writings. Names may be varied and changed: but the context is not so easily perverted. This city and province is often mentioned with *Memphis*, and occurs always in the vicinity of upper *Egypt*, even according to the version of the *Seventy*, however they may miscall it. <sup>5</sup>Ἐξελιπον δι αρχοντες Τανεως, και ιψωθησαν δι αρχοντες Μεμφεως· και πλανησουσι Αιγυπτου κατα Φυλας.—<sup>6</sup>Και απολω μεγιστας απο Μεμφεως, και ταρχοτας Μεμφεως,— και ουκ εγονται ετι. Και απολω γη Φαθωρης [Paphros], και διωσε πυρ επι Τανιν, και ποιησω εκδικησι εν Διοσπολει. All these places are high up in *Egypt*. But what puts the matter out of all dispute, is a passage in the book of *Judith*, where the country of *Rameffe* and *Goshen* is mentioned; and the chief cities of that part of the world, *Memphis*, and, as it is there termed, *Tanis* are pointed out, and geographical order apparently maintained. *Nebuchodonosor*, king of the *Affyrians*, when he was going to engage in a mighty war with *Arphaxad of Media*, <sup>8</sup>“ sent unto all that dwelt in *Perfia*, and “ to all that dwelt westward, and to those that dwelt in *Cilicia*, and *Damascus*, and *Libanus*, and *Antilibanus*, and to “ all that dwelt upon the sea coast; And to those among the “ nations, that were of *Carmel*, and *Galaad*, and the higher “ *Galilee*, and the great plain of *Esdrelom*; And to all that “ were in *Samaria* and the cities thereof, and beyond *Jordan* “ unto *Jerusalem*, and *Betane*, and *Chellus*, and *Kades*, and “ the river of *Egypt*, and *Taphnes*, and *Rameffe*, and all the “ land of *Gesem*,” ‘Εως τι ελθειν επανω Τανεως, και Μεμφεως: “ Until you come above *Tanis*, and *Memphis*.’ I have quoted at large; as nothing can be more curious, and exact, than this geographical series. And we may learn from this and the foregoing passages, that however the place in dispute may

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<sup>5</sup> *Isaiab.* 19. v. 13.

<sup>6</sup> *Ezekiel.* 30. v. 13, 14.

<sup>7</sup> This part differs greatly from the original.

<sup>8</sup> Chap. 1. v. 7, 8, 9.

be expressed, it was situated high in *Egypt*, and in the neighbourhood of *Memphis*. And as the authors of the Greek version resided in *Egypt*, and knew well the situation of *Tanis* on the sea coast, and had at the same time these evidences so immediately under their inspection; they must have been very blind and inattentive, if *they* were guilty of this misnomer. I cannot help thinking, that the mistake is owing to persons, who copied from them; and that in the original translation the word was *Τσανης*, which has since been changed to *Tanis*. Such alterations are sometimes to be observed in the version of the *Septuagint*.<sup>1</sup>

## I

<sup>9</sup> Where it is said in *Ezekiel*, Chap. 30. v. 15, “I will pour my fury upon *Sin* [Pelusium] the strength of *Egypt*;” it has been changed in the *Septuagint* to *Sais*: καὶ εκχεω τὸν Θυμὸν μὲν ετοι Σαῖν, τῷν ισχυν Αἰγυπτον. This could hardly be an error in the original translator.

<sup>1</sup> The geography of the Scriptures is wonderfully clear and exact; and appears to great advantage, when compared with that of the ethnic writers. There is in the Acts of the Apostles a description of nations according to their situation, very similar to the account, which I have taken from the book of *Judith*. Πως ἡμεῖς ακούμεν ἔκαστος τῇ ιδίᾳ διαλέκτῳ ἦμων εν ᾧ εγεννηθμεν; Παρθοι καὶ Μῆδοι καὶ Ελαμῖται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ινδαῖαι τε καὶ Καππαδοκίαν, Ποντον καὶ τὴν Ασίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αιγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρηνῶν, καὶ οἱ επιδημοῦντες Ῥωμαῖοι, Ινδαῖοι τε καὶ Προσηλυται, Κρήτες καὶ Αραβῖες, ακούμεν λαλοῦντας αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μογαλεῖα τῷ Θεῷ. Εξιστατο δὲ ταῦταις. *Acts* 2. v. 8, &c. What is mentioned, is concerning the gift of tongues at the feast of pentecost: when the *Jews*, and strangers, of all nations, who were come to the passover at *Jerusalem*, heard the Apostles speaking in the languages of every country.—“How hear we every man in our own language, wherein we were born? *Parthians*, and *Medes*, and *Elamites*, and the dwellers in *Mesopotamia*, and in *Judea*, and *Cappadocia*, in *Pontus*, and *Asia*, *Pbrygia*, and *Pampbylia*; in *Egypt*, and in the parts of *Libya* about *Cyrene*, and strangers from *Rome*, both *Jews* and *Proselytes*, *Crete*s and *Arabians*, we do hear them speak in our tongues the wonderful works of God. And they were all amazed.” I mention this, because I cannot help suspecting a slight mistake in the passage, as exhibited in our present copies. There seems to be a principal province omitted, where the *Jews* resided in *Asia*; and *Judea* is substituted, which could have had no place in the list. To say, that among the nations, residing at *Jerusalem* during the feast of pentecost,

I have mentioned, that this place, which has been rendered *Tanis* by the Jews, was by ethnic writers expressed *Säis*. The Grecians, I know not why, seem to have had a particular fancy in striking out, what is the final letter in the original word Τυ, and changing it in many places, where they copied. Thus for *Ilium* they wrote *Iλιος*; for *Pergamum* Περγαμος: for *Clemens* Κλημης, for <sup>2</sup>*Crescens* Κρησκης, *Pudens* Πυδης. The word Κερην was changed to *Keræs*; and Κεβην, the chief person in the Samothracian mysteries, was expressed *Coes*: and it is remarkable, that *Josephus*, when he speaks of *Cain* and *Abel*, in his first book of the antiquities of the Jews, always calls the former *Kaiës*; which is exactly analogous to the expressing *Tsaïn* by *Säis*. <sup>3</sup> Προστηρευετο δ' αυτων ὁ μεν πρωτος Καιës.—Καιës δὲ τα τε αλλα πουηροτατος ην.—Ενθεν ο Καιës παροξυνθειει. Whence we may gather, that, if a Grecian writer be supposed to mention <sup>4</sup>*Tsaïn*, he must call it *Säis*, according to the common usage of his language. What *Plato* terms Σαιτικος νομος, had been more truly expressed Σαινιτικος and Τσαινιτικος. So likewise in *Pomponius Mela*, the city near *Memphis*, mentioned among those so remote from the sea, might instead of *Säis*, have been with more propriety written *Tsaïs*, being the *Tsaïn*

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coft, were people of *Judea*, would be so unnecessary a truth, that we cannot suppose it would have been mentioned by the Apostle: and that these people of *Judea* should at all wonder to hear the Apostles speak in their tongue the wonderful works of God is a thing impossible: for their tongue was the language of the Apostles. The people here meant were, I imagine, the *Lydians*; in whose country, and near it, were the cities *Sardis*, *Thyatira*, *Colosse*, *Laodicea*, in all which the Jews resided in great numbers: all that part of *Asia* was full of them. There is a geographical order observed in this detail of nations, as far as it could be maintained: which is interrupted by the mentioning of *Judea*. This country did not belong to the series: yet is introduced with the nations of *Asia minor*; though it was nearer to *Egypt*. The passage, I imagine, stood originally in this manner — Παρθοι, και Μηδοι, και Ελαμιται, και οι κατοικηντες Μεσοποταμιαι, Καππαδοκιαι τε και Λυδιαι, &c. τ. λ.

<sup>2</sup> 2 *Timothy*. 4. v. 10. 21.<sup>3</sup> *Joseph. Antiq. Jud. Lib. 1. Cap. 2.*<sup>4</sup> The author means only in respect to the termination.

of the *Egyptians*: but this would not have been consonant to the analogy of the two languages.<sup>5</sup>

What has been here said may in some degree remedy a difficulty, which occurs in *Manetbo*, where he speaks of the city *Abaris*. He tells us, that the first *pastor* king *Salatis* built it in the nome of *Säis*, on the east side of the river of *Bubastus*.

Ἐυρων δέ [Σαλατίς] εν νομῷ τῷ Σαΐτῃ πολὺ επικαιροτάτην, καιμενην μεν πρὸς ανατολὴν τὸ Βεβασῖτις ποταμόν, καλυμενην δὲ απὸ τίνος αρχαῖας Θεολογίας Αβαρίμ, ταυτην εκτισε.<sup>6</sup> Now this city *Abaris* I have shewn to have been over against the apex of *Delta*, where the *Nile* was first divided, at a great distance from the city and nome of <sup>7</sup>*Säis*: and the river of <sup>8</sup>*Bubastus* was equally remote: so that these circumstances cannot be reconciled; but upon the principles above.

*Synclerus* seems to have perceived a mistake; and <sup>9</sup>endeavours to amend it in another manner, by substituting for the *Saitic*, the *Setbroëtic* nome. This is an arbitrary manner of proceeding; and not supported by any authority: but it favours his notion, that *Zoan* was *Tanis*, to which *Setbron* was next in situation. But there was no relation between *Zoan* and *Tanis*: and they who have maintained this notion, have been misled by a similitude of sound; and that but a faint resemblance: which at any rate would be too fallacious to found an opinion upon, when unsupported by other <sup>1</sup>evidence.

We may learn from what has been said, that the name of the province *Zain* was of antient date; and the memory of

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<sup>5</sup> They have no words, which begin with those double letters.

<sup>6</sup> *Josepb. contra Apion. Lib. 1. § 14.*

<sup>7</sup> *Säis*, at the distance of three days sailing down the river from *Cairo*; called now *Se al Hajar*, or ancient *Säis*. *Egmont and Heyman. Vol. 2. pag. 113.*

<sup>8</sup> The river of *Bubastus* was the upper part of the great *Pelusiac* branch of the *Nile*; at the commencement of which the city *Abaris* was situated.

<sup>9</sup> *Synclerus. pag. 61.*

<sup>1</sup> Had he called it the *Setbite* nome, instead of the *Setbroëte*, he would have been nearer the truth; as hereafter will appear.

it almost effaced in the time of the *Grecians*. *Plato* however, and *Mela* have preserved it; but with some variation. They both describe it at the very top of lower *Egypt*, at the first division of the *Nile*. I have abundantly shewn, that the land of *Gosben* was there; that it was a place of pastures, the plain of *Egypt*, and the particular spot, where the *Isrælites* resided: in other words it was the field of *Zoan*. As the *Saïs* of *Plato* and *Mela* was here, I think that there can be no doubt, but it was the same place, of which we have been treating, the *Zaïn* or *Zoan* of the Scriptures.

It may be thought, that I have inferred more from *Plato*, than is contained in his words — <sup>τε</sup> περὶ ὁ κατὰ κορυφὴν σχιζέται τὸ νεῖλος ἔγαμος: which may be said not to have been designed to describe the situation of the nome and city of *Saïs*, but to define the figure of *Delta*. If this be the case, *Plato* is guilty of great impropriety; and his drift is unaccountable. The exact situation of cities is defined by others in their vicinity, and by the provinces, which are nearest. But *Plato*, in mentioning a city, dwells upon circumstances the most remote from it; and instead of a general description of the place gives a partial account of the country. What is it to the purpose in the introduction of a story, which related to *Saïs*, to mention, that the *Nile* was divided at the top of *Delta*; unless it was designed to signify, that the city was in the vicinity of that part of *Egypt*? Besides, it is not *Plato* only, who places a city in these parts; but *Mela* likewise: and we learn from *Eusebius*, that the first *Pafor* king, who reigned, was a *Säite*: and that prince was far enough removed from lower *Saïs*.

*Manetbo* indeed calls this king by the name of *Salatis*: but *Eusebius*, who seems to have been particularly diligent and inquisitive, calls him, as I have before observed, *Säites*; intimating, that he was of the province of *Saïs*. *Africanus* mentions him in the same manner: but adds farther, that it was his

\* In *Timæo*. Vol. 3. pag. 21.

his real name; which he did not take from the province, but bequeathed the name to it: *αφ' ὃν καὶ ὁ Σαιτης νομος εκληθη*. If the province, which was called after him, was by the Greeks termed *Saites*, it is very manifest that the name of this prince was *Sait* or *Säid*; a name very common among the *Arabians* at this day; and which occurs in histories of the most remote antiquity. He held the greater part of *Egypt* tributary; but was properly termed king of *Zoan*: for that was particularly the *Cusean* province. This title in the original language was *Melech Al Tzaan* or *Tsaïn*: but for *Al Tsaïn* the Greeks by mistake put *Salatin*; wherein there is no essential change, but a mere transposition of letters: which arose from their not being expert in reducing the elements to order: just as they formed *Ourotal* from *Οὐρών λέων*. It is to be observed, that this person was certainly king of this part of *Egypt* called *ψυ* *Tsaïn*: and the name *Salatis* naturally resolves itself into words of the same composition and purport: which we cannot suppose to be merely the effect of chance. We may therefore, I think, be satisfied, that the *Salatis* of *Manetbo* and *Josephus* was derived from the *Melech al Tsaïn* of the *Cuseans*, changed to *Salatin*, and with the Greek termination *Salatis*.

What I have said may remedy the seeming contradiction, which has subsisted between writers about these two cities of the same name: but it does not precisely certify the situation of that, which is mentioned by *Plato*: the other is sufficiently determined. The upper part of *Delta* has been amply described: the land of *Gofben* was there; which I have shewn was a portion of the field of *Zoan*: consequently in these parts must have been the city in request. According to *Plato*, the city *Sais* was near the point of *Delta*, where the *Nile* was first divided; and where stood the city *Cercasora*. If we suppose this to be the exact situation of *Tsaïs*, these two must have been one city under different names. This is possible: but there are circumstances, which render it highly improbable.

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In respect to *Cercasora*, I have described it as the first city in *Delta*, which occurred in passing down the *Nile*: but it is not spoken of as a large city; and was besides in the neighbourhood of *Heliopolis*, to which it was in every respect inferior. On the other hand, the *Säis* of *Plato* is represented as a principal city, if not the most considerable of any; μεγιστὴν πόλις Σαῖς; a character not at all applicable to *Cercasora*. I should therefore be induced to think that *Heliopolis* was the city alluded to under the name of *Säis*: that it was the *Zaïn* or *Zoan* of the Scriptures; where the sacred writers seem to have fixed the residence of the *Pharaohs*, during the abode of the *Israelites* in *Egypt*. Hence *Joseph* took his wife, the daughter of *Potipherab*: and there are not wanting other writers, who affirm, that the kings of *Egypt* did reside here in those times. <sup>4</sup>Καὶ πολλῶν βασιλέων τρυφεσῶν, Παλμανδής εβασιλεύει τῶν περὶ Ἡλιοπόλιν τοπῶν; so that if this authority may be admitted, *Heliopolis* was certainly *Zoan*. As to the country of this name, I imagine it to have been the province originally possessed by the *Cuseans*, where they particularly inhabited; the same as the land of *Goshen*. The name of it was grown obsolete in the time of the *Grecians*; and was otherwise neglected by them: for they omitted the genuine names of places, which they treated of, as barbarous; and substituted others of their own framing, such as *Diospolis*, *Panopolis*, *Cynopolis*, *Licopolis*, *Pelusium*, names given from the supposed object of worship in those cities, and from other mistaken notions. And as they changed *Tsaïn* to *Säis*, it caused so much uncertainty between that city and the other of

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<sup>3</sup> Καὶ μάζων τοιμένας εἶναι τὸ μὲν αὐτῷ, συνεχωρησεν αὐτοῖς τὸν εἰ Ἡλιοπόλις κατοικεῖν. *Zonaras*, Lib. 1. Cap. 11. It was not at *Heliopolis* that the *Israelites* resided, but in *Goshen*; which in the time of the Greeks was indeed included, and absorbed in the nome of *Heliopolis*. These evidences however bring us near the scene of action: and show, that in this part of *Egypt* these occurrences did happen.

<sup>4</sup> *Chron. Pasch.* pag. 63.

the same name, that they were glad to define it by a circumstance peculiar to itself, and call it the *city of the Sun*: which was a name, that did not properly relate to the city, but to the temple, so greatly celebrated; called *On*, *Ain*, and *Ain Shemesh*; by them interpreted *Heliopolis*. And as they were fond of attributing to every city a nome of the same name, they called the province the *Heliopolitan* nome; so that the original name both of *Goshen*, and of *Tzaan* became in a manner obliterated and lost. Of the last some faint traces only are to be found in the authors, which I have had recourse to, in *Plato*, *Manetho*, and *Pomponius Mela*.

It is extremely remarkable, that among the many dynasties of *Egyptian* kings, who reigned at different places, there is no list transmitted to us of any *Heliopolitan* princes. Yet *Heliopolis* was a seat of royalty: and kings did certainly reign there; of whom there are many memorials. The only reason, that can be supposed for this omission is, that they were called kings of *Tzaan*, and on that account have by mistake been transferred to *Tanis*: of whose kings there are several dynasties; though it was not a place of great eminence. Some too have been attributed to *Sais*.

I made mention lately of a prophecy in *Ezekiel*, from which much, I think, may be inferred to the present purpose. The part of it, which I shall make use of, stands thus in our translation: "And I will make *Patbros* desolate, and will set "fire in *Zoan*, and will execute judgements in *No*. And I "will pour my fury upon *Sin*, the strength of *Egypt*; and I "will cut off the multitude of *No*." There seems to be a secret allusion in this prophecy to the history, and circumstances of each place specified: and the punishments threatened are particularly adapted to the cities, which are to suffer. *Patbros* was the populous *Thebaic* province, the capital of which was immense; having, if we may credit *Homer*, no less than

<sup>3</sup> Chap. 30. v. 14, 15.

than an hundred gates. *No*, translated *Mempbis* by the *Seventy*, was equally populous: and whereas other cities had their particular gods and particular rites, this seems to have been devoted to every species of idolatry. *Pelusium* I have before described, as the barrier of <sup>6</sup>*Egypt*; wherein all their confidence was placed. Now we are informed by the prophecy, that the multitudes of *Pathros* were to be diminished, and the place to become void and desolate. *Mempbis* was to incur more fearful judgements: it was to become an heap of carnage: and God's power was to be visibly exerted over it's idols. *Sin*, or *Pelusium*, the strong city, has this particular threat, that it was to be taken by storm, and borne down by fury and violence. The denunciation upon *Zoan* is different from all: "I will set fire in *Zoan*;" which is rendered in the *Seventy*, *καὶ δῶσω πῦρ επὶ Τάνιν*. Why should this city, however named, be particularly doomed to fire? What connection could there be between the place, and the punishment, to which it was devoted? Doubtless, the inhabitants were worshippers of that element, by which they were to be destroyed: and the city, called by the *Seventy* *Tanis*, and in the *Hebrew Zoan*, was no other than *Heliopolis*; a point I have long been endeavouring to prove. Indeed all *Egypt* worshipped *Osiris*, or the sun: but at *Heliopolis* was his magnificent temple, and particular rites. Hence it is said in the same chapter, that God "will set fire in *Egypt*;" but the place particularly mentioned is *Zoan*. On which account I cannot help repeating, what I have before said, that where the *Seventy* now mention *Tanis*, *καὶ δῶσω πῦρ επὶ Τάνιν*, it was in the original translation *Torav*, or *Tσανιν*. There is a particular allusion in this prophecy, which cannot be made applicable to *Tanis*: but in respect to *Heliopolis* there is a manifest <sup>7</sup> propriety, and correspondence:

all

<sup>6</sup> Κλεις της Αιγυπτίου καὶ εἰσόδος καὶ εξόδος. *Suidas.*

<sup>7</sup> There is all through this chapter a great difference between the original and the Greek. For *No*, the *Seventy* read *Diospolis*: and, verse 16, instead.

all which is lost, if the words come to be applied to any other city in <sup>8</sup>Egypt.

I have taken notice, that many mistakes have arisen from the different manner of writing, which subsisted between the eastern and western nations. Some instances I have produced, where there has been an apparent transposition of the letters, particularly in the name of *Salatis*; which I have supposed to have been *Al Tsaïn* misplaced. It is to be observed that there are four lists of the *Shepherd* kings, transmitted to us by as many different historians; who vary from one another essentially. *Eusebius*, whom I esteem as the most diligent in his inquiries, has struck off in his account the names of several princes, which are contained in the lists of other writers. Among others, the name of *Staan* occurs not in the list, which he exhibits; and indeed is only to be found in that of *Africanus*. I think, I can perceive a corruption in it; and am persuaded, that the original word was *Tsaan*, changed by the transposition of a single letter to *Staan*. It is the same as *Salatis*, or *Al Tzaïn*; and for this very reason I imagine it to have been omitted by *Eusebius*. He saw plainly, that it related to the same person, as the other;

and

instead of “*Sin* shall have great pain,” it is in their version, ταραχής ταραχθούσαι ἡ Συνη. If we may suppose this to have been the original reading, it alludes manifestly to the *Cataracts*: and the meaning is, that *Syene*, however habituated to noise, shall be deafened with a superior noise, with the clamours and tumults of war, which shall overpower the sound of the great waterfall. The *Cataracts* are immediately above the city *Syene*, at the extremity of higher *Egypt*.

<sup>8</sup> I was once inclined to think, that *Xoës* might have been the *Zoan* of the Scriptures: but it lies too low to be made to correspond; though it is somewhat similar in sound, and has therefore as good pretensions as *Taxis*. *Strabo* mentions it as a mediterranean city, at the division of the *Sebennytic* and *Pbatnic* streams: εν τῇ μεσογαιᾳ ὑπέρ τας Σεβεννυτικας και Φατνικης γοματος Ζοëς εγι· και ιηγος, και πολις εν τῷ Σεβεννυτικῷ νομῳ. Lib. 17. pag. 1154.

*Ptolemy* speaks of a nome of the same name: Ζοëτης νομος και μητροπολις Ζοëς. Lib. 4. Cap. 5. But he places it among the lower districts. It was too far removed, and too obscure and contracted to have been the *Zoan* of the sacred writers.

and that it was merely a word mis-spelt, which *Africanus* could not reduce to order; but taking it for an additional name, had blindly inserted it in his list of the *Shepherd* kings. *Tanias*, the fifth in the list of *Manetho*, is liable to the same exceptions. I very much suspect, that the original was *Zanias*, the same as *Tsain*, and *Al Tsain*, by the Greeks called *Salatis*. It is plain that there has been a great corruption of the names, which occur in the lists of the *Egyptian* kings; as none of the authors have them alike. From hence has arisen a multiplicity of princes, beyond what the original dynasties consisted of. *Eusebius* certainly saw these mistakes; and endeavoured in part to remedy them: there is otherwise no accounting for his omission of these names; as they occur in those writers, from whom he <sup>1</sup> copied.

As

<sup>9</sup> A list of the *Shepherd* kings, as taken from different writers by Sir John Marsham: Sec. viii. pag. 102.

<i>Manetho.</i>	<i>Africanus.</i>	<i>Eusebius.</i>	<i>Synclerus.</i>
<i>Roges Pastores.</i>	<i>xv Dynastia Paftorum Phoenicum.</i>	<i>xvii Dynastia Paftorum Phoenicum.</i>	<i>xvii Dynastia Tanitarum iv.</i>
<i>Salatis</i> an. 19	<i>Saites</i>	19	<i>Silites</i> 19
<i>Beon</i> 44	<i>Byon</i>	44	<i>Baon</i> 44
<i>Apachnas</i> 36 7 m.	<i>Pachman</i>	61	<i>Apachnas</i> 56
<i>Apophis</i> 61	<i>Staan</i>	50	<i>Apophis</i> 61
<i>Tanias</i> 50 1 m.	<i>Archles</i>	49	<i>Sithos</i> 50
<i>Affis</i> 49 2 m.	<i>Apobisis.</i>	61	<i>Kertus</i> 29
<hr/>		<hr/>	
<i>Sum. ann. 259. 10m.</i>	284	106	259
		In <i>Chron.</i> 103	

<sup>1</sup> There is reason to think, that the like corruptions are to be found in many lists of ancient kings; where the same princes are introduced over again by a mistake of their title, or a transposition of their name. In the dynasty of *Affrian* kings, as exhibited by *Clethes*, *Africanus*, &c, the fifth prince is *Arius*, and his immediate successor *Aralius*. But *Aralius* seems to be the same name, only with the *Arabian* particle transposed. I imagine it to be a corruption for *Al Arius*, the same as *Al Area*, the meaning of which I have explained. Thus in the 18th dynasty of *Egyptian* kings, *Armes*, *Armeus*, *Armais*, *Armases* seem to be the same as *Rameses*, the name of the next prince in the list: and probably they were the same person. Several instances of this sort may be produced.

As there was in these parts such a city as *Saïs*, at least so rendered by the *Greeks*; one would naturally imagine, that the *Saïte* province was from hence denominated: but it certainly was not: and it is here necessary to make a proper distinction. I have mentioned that the *Shepherd* king took his title from the capital province, *Tzain*, which he was first possessed of: but on the other hand, he gave name to the *Saïte* nome, which is not termed *Nomus Säiticus*, but *Säites*, and was called so from *Sait*, or *Säid*, which was the name of this prince. This nome lay principally in upper *Egypt*: but *Tzain* was in the lower, and was properly distinct, though by some included in the former. I have taken notice, that the *Greeks* by their inflexions and terminations often rendered things the most unlike, very similar; and made other things to become very like, which at first had no connection nor resemblance. By their changing *Tzain* to *Saïs*, one would be led to imagine, that it gave name to the *Saïte* nome, and that there was some affinity between them: but in reality there was no similitude, nor correspondence. The province received it's name from the prince, as I have mentioned; but *Tzain* or *Tzoan* was the place from whence he took his title; and was consequently of a different etymology. It was a place of pastures, and the original seat of the *Shepherds* in *Egypt*, and undoubtedly received it's name from thence; being derived from <sup>2</sup>*Tzon*, *Tzaan*, *Tzanab* (צָן, צָן) which signify sheep, flocks, and cattle. *Tzoan* signifies the *Shepherd* province, as *Cushan* does the *Arabian*: and *Melech al Tzoan* is the *Shepherd* king. What the *Hebrews* expressed צָן, according to the *Egyptian* idiom seems to have been rendered צָן.

Such is my opinion about the ancient city and province of *Tzoan*. The city I have supposed to have been the same, which was called afterwards *Heliopolis*: and the field of *Zoan* to have been the adjacent country, a portion of the plain of *Egypt*.

<sup>2</sup> Gen. 4. v. 2. Gen. 47. v. 4. Psalm 8. v. 7.

*Egypt.* This *Tzoan* of the *Hebrews*, I imagine, was the *Tzaan* and *Tsain* of the *Egyptians*, altered by the *Greeks* to *Säin* and *Säis*. It was called both *Tzain* and *Cuskan*; being denominated from the family, as well as from the occupation, of the people, who possessed it, the *Shepherds*, and *Cuseans*. But the *Säite* province, though it did include *Tsain*, yet extended far above; comprehending *Memphis*, and whatever in upper *Egypt* was in the possession of this people: which province received it's name from *Säid*, or *Sait*, the name of some of the most early princes in that country; but especially of *Salatis*, the first *Cusean* king. What is extraordinary, no time has been able to efface these memorials: and the *Copts*, as well as the *Arabs*, who now possess the country, call all this part of *Egypt* *Sait*, and *Sabid* at this day. It is mentioned by <sup>3</sup>*Ulug Beig*, and <sup>4</sup>*Nasir Ettusæus*, who place *Cous* in it, a place undoubtedly of *Cusean* original. *Kus in Sait Ægypti superioris*. The <sup>5</sup>*Nubian* geographer speaks of it, in his description of places to be passed through in going from *Al Cairo* upwards. *Qui autem egreditur ex Metzr secùs ampliorem partem Nili, intendens Sabid, &c.* But <sup>6</sup>*Leo Africanus* describes it more amply. He makes *Egypt* to consist of three parts, *Errif*, *Bechria* or *Maramma*, and *Sabid*. *Errif* is the western, and *Canobic* part of *Delta*: *Maramma* is the *Pelusiac*, and eastern: and upper *Egypt* from *Cairo* south, is called *Sabid*: which he particularises as being farthest from the sea. *Errifæ et Marammæ habitatores Sabidicos urbanitate superant; quòd duæ bæ partes mari vicinæ, ab Europæis, Barbaricis, et Assyriis amplius frequentantur. Verùm Sabidici, in mediterraneis ultra Al Cairum habitantes, exteris nullos vident præter raros quosdam Æthiopas.* He moreover tells us, that the province *Sabid* was in ancient times the seat

<sup>3</sup> *Ulug Beig.* Geogr. Vet. Vol. 3. pag. 91.

<sup>4</sup> *Nasir Ettusæus.* Geogr. Vet. Vol. 3. pag. 123.

<sup>5</sup> *Geog. Nubiens.* Clim. 3. Part. 3. pag. 93.

<sup>6</sup> *Leo Africanus.* Lib. 8. Cap. 2.

feat of Egyptian grandeur: *mobilitatem prisorum Aegyptiorum  
etiam in Sabidicâ regione supra Al Cairo confitisse.* All these circumstances correspond with the country from *Heliopolis* upwards, the *peynîn nûmîs*, which was situated not much below the spot, where *Cairo* now stands. *Memphis* was about eighteen miles above *Heliopolis*. If any farther confirmation be wanting, it may be obtained from the *Arabic* version of the Bible; where the land of *Goshen* is always interpreted *Sadir*, or the land of *Sâid*: and *Arabian* evidence must have weight in respect to an history of that nation.

<sup>8</sup> *Vansleb* tells us, that *Sabid* signifies a place or region higher than another: but <sup>9</sup> *Læo* supposes it to signify *terrefrictus*. If my opinion be well grounded, the province received it's name from the first of the *Shepherd* kings: and the etymology at this distance of time is hardly to be arrived at. It is pretty certain, that *Sâid*, *Sait*, and *Sâites* are originally the same as *Setib*, and *Setbus*, a name, by which one or more of the princes of the country were called; and particularly the first *Pastor* king. He is represented in the mythological history of *Egypt*, as the brother of *Ophis*; and is called *Typhon*; and is mentioned as having been in a constant state of war with *Ophis*. He was the first king of the *Aurite*, as I have shewn: and the dynasty of the *Aurite* was the most ancient of any in *Egypt*; as *Synclus* witnesses from the old *Chronicle*; though he supposes them to have been gods: <sup>10</sup> [Θεῶν] Βασιλεῖσσων πρώτον τῶν Αυρίτων. This name signifies, if we may believe *Plutarch*, a person of high rule; a man of violence: but this interpretation I do not much depend on. It was not an *Egyptian* name, but a *Babylonish*; as may be seen in the annals of that nation. And this leads me, before I conclude, to take notice of a mistake in an *Af-*  
*fyrian*

<sup>7</sup> *Ibid.* Cap. 3.

<sup>8</sup> *Vansleb.* pag. 13.

<sup>9</sup> *Ab Al Cairo ad Bugia confinia, Sabid, id est, Terrefrictum.* pag. 666.

<sup>10</sup> *Synclus.* pag. 51.

onian or Babylonish dynasty, similar to what I have mentioned in the Egyptian; which will afford the highest confirmation to what I have been saying. The tenth king in the list is by Eusebius termed *Altadas*; and by Moses<sup>2</sup> *Choronenfis*, from *Mariibus of Catina*, he is called *Azatagus*. However different they may appear, these are certainly the same name, only mixed, and transposed. *Altadas* is *Al Tsaïd*, or <sup>3</sup>*Seth*: and *Azatagus*; or, as it should be read, *Alzatagus*, is *Ouc Al Tsaït* with the Greek termination subjoined. They have suffered a transposition, like that of the name of *Salatis*: but, when traced to their original elements, are found to be *Saïd*, *Sait*, and *Seth*; as they were at different times expressed. *Africanus* puts the matter out of all doubt: for he expressly calls the person *Seth* or *Sethos*, who is the *Altadas* of *Eusebius*. Hence somebody has added in the dynasty of *Africanus*, as quoted in the canon of the above writer, <sup>4</sup>*Σεθως [Αλταδας Ευσεβιος]*; that is, “the ‘*Altadas* of *Eusebius* is the *Seth* of *Africanus*.”

Whoever would unravel the mysteries, with which the writings of the *Grecians* are obscured, must sometimes make use of their errors for a clue; and from their mistakes find out their meaning. If we take things in the gross, as they occur, we shall find ourselves greatly mistaken. The histories of ancient date seem to have undergone the same fatality, as the cities, of which they treat. We see in both surprising memorials of antient achievements; but attended with vast chasms and interruptions, which it is very difficult to supply. The materials too have in many parts been mixed; and evidently

<sup>2</sup> *Moses Choronenfis Hist. Armeniæ. Lib. 1.*

<sup>3</sup> *Theophilus Antiochenus* tells us, that *Seth* gave name to the country. Ad *Autolyc. Lib. 3. pag. 396.* All these little fragments of history accord; and serve to the establishment of what I have been endeavouring to prove.

<sup>4</sup> *Eusebii Histor. Συναγωγη. pag. 356.*

*Αλταδας* is a corruption for *Αλ Τσαϊδ*.

*Αλζαταγος* for *Ouc Αλ Ζαιτ*.

dently bear marks of interpolation and change. They put one in mind of the walls of *Athens*, which were built out of the ruins of the city, when it had been sacked by the *Perians*: wherein were to be seen architraves, pillars, entablatures, fragments of every species of architecture, thrown together without order, or design; and lying in every direction, just as chance had allotted. The like confusion is to be observed amid the splendid ruins of ancient history. It is the duty therefore of a good architect to reduce, if possible, the scattered fragments to order; to raise the inverted column, to adapt the capital to the shaft, and to place all on a proper basis. This, I confess, is beyond my abilities to compass; though, I hope, that I have contributed some small matter towards it; and may possibly make farther advances.

F I N I S.

